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CHRIST CHURCH AND PARISH HOUSE

VIEW FROM NORTHWEST

North Carolina State Library
Raleigh

Raleigh N.C. Christ Church

CENTENNIAL CEREMONIES

HELD IN

CHRIST CHURCH PARISH

RALEIGH, NORTH CAROLINA

A. D. 1921

INCLUDING HISTORICAL ADDRESSES

✠

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RALEIGH
BYNUM PRINTING COMPANY
1922

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Christ Church Choir

WILLIAM H. JONES, A.A.G.O.,
Organist and Choirmaster

Sopranos

Mrs. Thomas M. Ashe
Mrs. Ashby Lee Baker
Mrs. Bessie White Bass
Mrs. O. Stedman Thompson
Mrs. Clyde H. Hoppe
Mrs. Archie Horton
Mrs. Henry M. Wilson
Miss Nancy Lee
Miss Lucy Bayard Dortch
Miss Lucy Moore
Miss Florence Jones
Miss Nora King
Miss Helen Whitaker

Altos

Mrs. Charles McKimmon
Mrs. James A. Briggs, Jr.
Mrs. Harry T. Adams
Mrs. W. W. Stancill
Miss Wilhelmina Sawyer
Miss Lucile Thompson

Tenors

Harry T. Adams
Harry Howell
I. M. Porter

Bassos

Archie Horton
Caswell Riddle
E. H. King
Virgil St. Cloud
T. J. Moore

UNIVERSITY OF NORTH CAROLINA AT CHAPEL HILL

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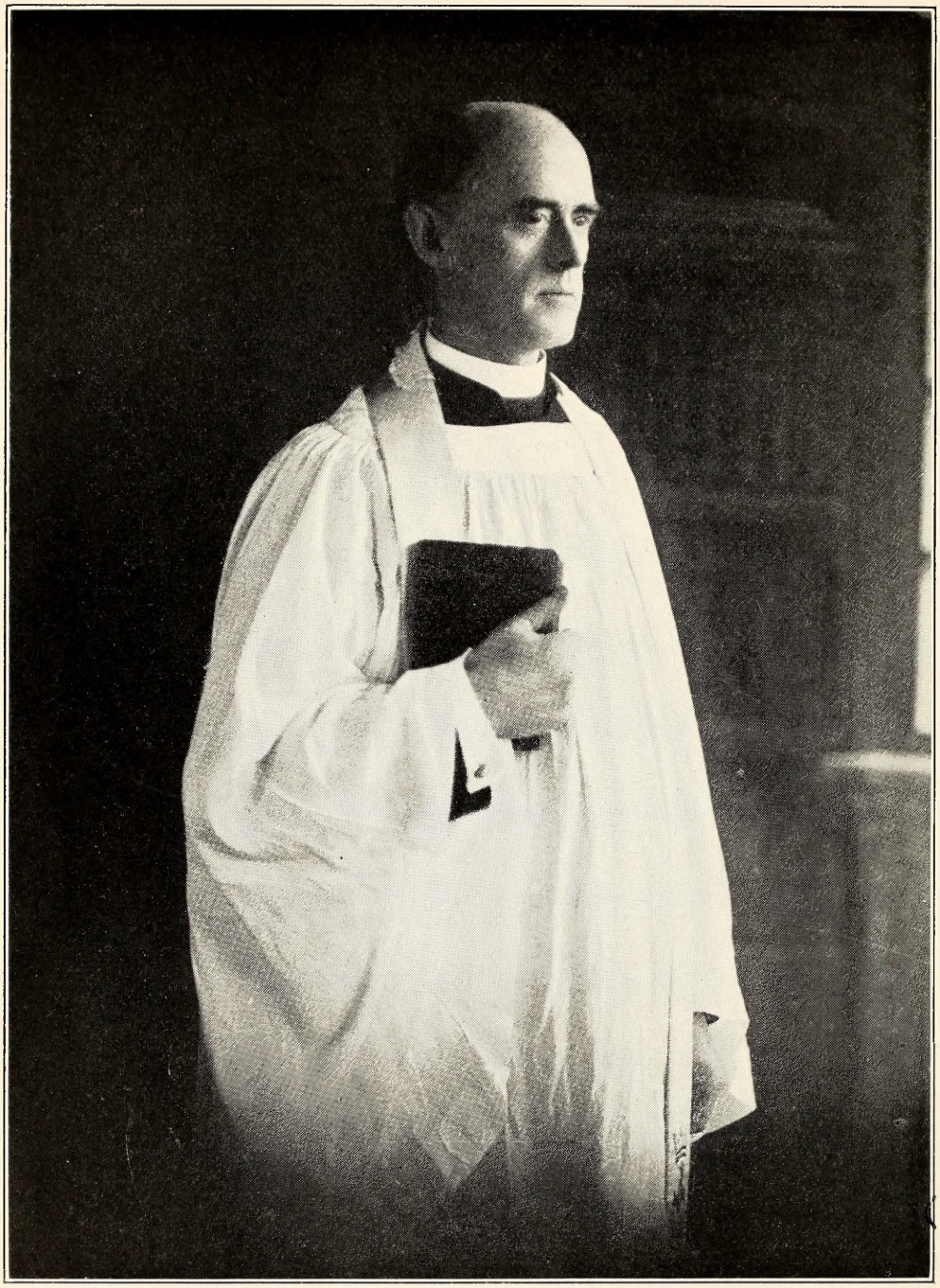

THE REV. MILTON AUGUSTUS BARBER
SIXTH AND PRESENT RECTOR OF CHRIST CHURCH

1821 ✠ 1921

Christ Church, Raleigh, N. C.

Rev. Milton A. Barber, Rector
Rev. Boston M. Lackey, Curate

✠

Centennial Services, October 9-12, 1921

Beginning on the

Twentieth Sunday After Trinity

✠

Vestry 1821

Hon. John Haywood, Senior Warden
Hon. John Louis Taylor, Junior Warden
Dr. Albridgton S. H. Burges
Dr. James M. Henderson
William H. Haywood, Jr.

Vestry 1921

Dr. Richard H. Lewis, Senior Warden
Charles Root, Junior Warden
W. H. Williamson
John Ward
W. P. Little
P. E. Seagle
F. P. Haywood
R. S. White
W. L. Brogden
Samuel Lawrence
R. E. Barnes
L. A. Shirley

✠

Former Rectors

Rt. Rev. John Stark Ravenscroft, D.D., 1823-1828
Rev. Charles P. Elliott, 1828-1829
Rev. George W. Freeman, D.D., 1829-1840
Rev. Richard Sharpe Mason, D.D., 1840-1874
Rev. Matthias M. Marshall, D.D., 1874-1907.

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CENTENNIAL CEREMONIES

FOREWORD

As the parish of Christ Church was organized on the 1st day of August, 1821, its one hundredth anniversary came on the 1st day of August, 1921. The latter date fell at an uncomfortably heated season of the year, when many of the parishioners were absent from Raleigh, so it was decided by the Rector and Vestry to postpone the centennial observance until the following October. It was accordingly held at that time, beginning on the twentieth Sunday after Trinity, October 9th, and concluding with a general reception on the evening of Wednesday, October 12th.

The first of the services was a largely attended corporate communion on Sunday morning, October 9th, at 7:30 o'clock, this being in the nature of a thanksgiving to God for the parish's long and useful life. At that service Bishop Cheshire was the celebrant. He was assisted by the Reverend Milton A. Barber, rector of the parish, and the Reverend Boston M. Lackey, curate.

The rector of the parish, Reverend Milton A. Barber, presided at all services. The centennial sermon was delivered by the Right Reverend Thomas F. Gailor, D.D., LL.D., Bishop of Tennesse and President of the National Church Council. Historical addresses were delivered by the Right Reverend Joseph Blount Cheshire, D.D., Bishop of North Carolina; by Mr. Marshall De Lancey Haywood, Historiographer of the Diocese of North Carolina, and by Captain Samuel A. Ashe, the North Carolina historian. Bishop Gailor's able and inspiring sermon, not being of an historical character, is omitted from this publication at his suggestion.

In the present pamphlet are given the historical addresses by Bishop Cheshire, Mr. Haywood, and Captain Ashe, together with the tributes in verse by Mrs. Shipp, Mrs. Shepherd, and Miss Deaton.

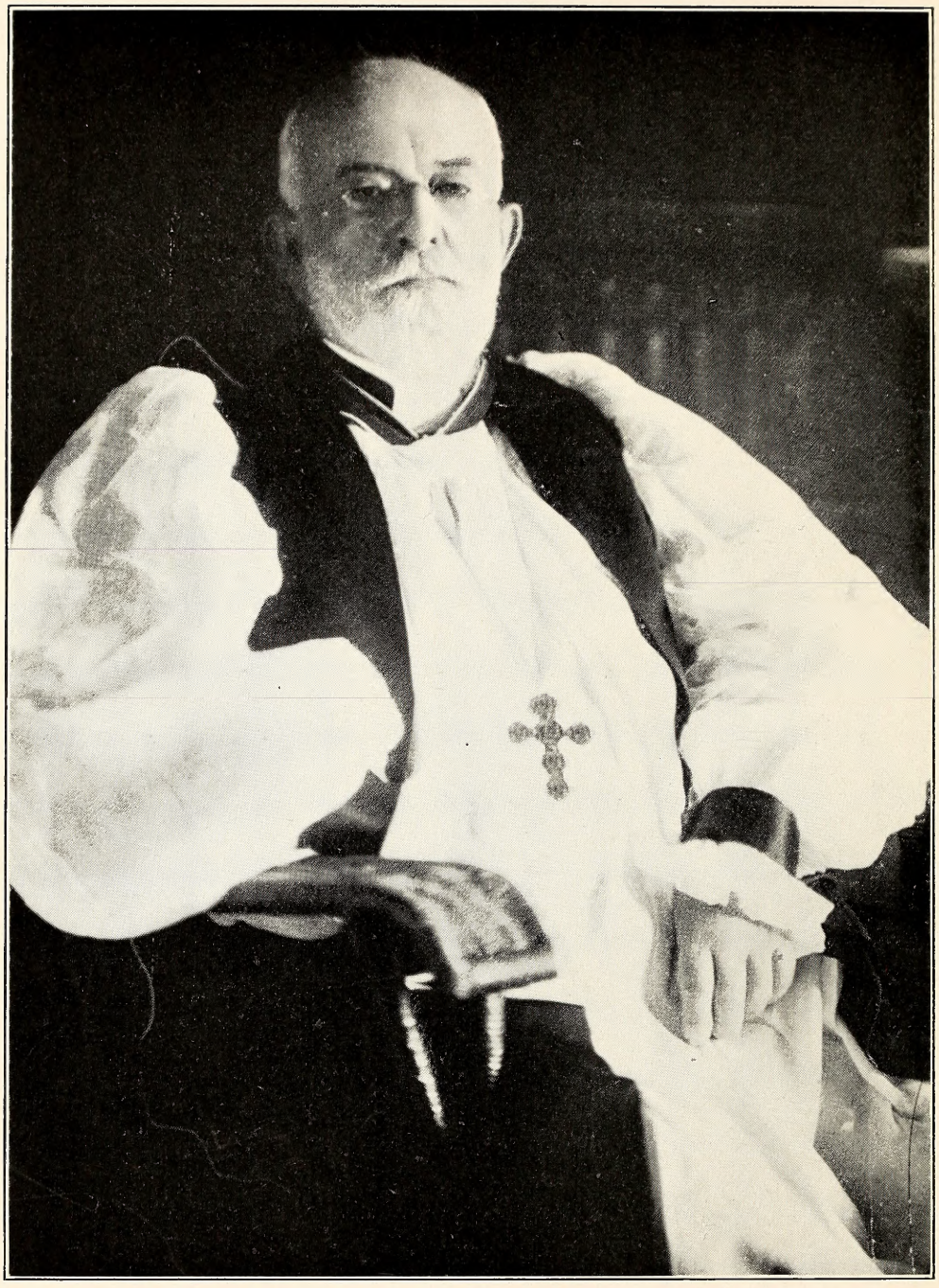
The beautiful Oratory or Chapel, adjoining the Church, was consecrated on Monday, October 10th, at 11 o'clock a. m., under the name of the Chapel of the Annunciation, Bishop Cheshire acting as consecrator.

An account of the centennial services would be far from complete without no reference to the musical program, for the selections rendered by the vested choir were beautiful to an unusual degree, this feature

being under the direction of Mr. William H. Jones, A.A.G.O., organist of Christ Church and director of the department of music in Saint Mary's School.

No picture can give an adequate idea of the beauty and historic interest of the decorations prepared for the occasion. Among these was a banner bearing the arms of Sir Walter Raleigh (whose colonists first held Anglican services on Roanoke Island, North Carolina, in 1584), and various flags under which members of the congregation had lived or fought, these being the United States flag, the Confederate flag, the North Carolina flag, and the flag of the capital city of Raleigh. There was also an imposing array of Church banners of a general nature, together with flags of the Diocese of North Carolina and of the parish of Christ Church—the last named being designed for the occasion, and presented by Mr. William H. Williamson, a member of the vestry. There, too, was the parish's World War service flag with nearly seventy stars, including four of gold.

That an interest in these centennial ceremonies extended beyond the parish and pervaded the entire community was attested by the large congregations (including many visiting friends) which taxed the spacious building to its fullest seating capacity. All in all, it was a great and notable occasion, commemorating a great and notable event.



THE RIGHT REV. JOSEPH BLOUNT CHESHIRE, D.D.
FIFTH AND PRESENT BISHOP OF NORTH CAROLINA

The Early Rectors of Christ Church.

By Right Rev. Joseph Blount Cheshire, D.D.,
Bishop of North Carolina.

A city that is set on an hill cannot be hid. St. Matthew v, 14.

The capital city of a sovereign State is a city set on an hill, conspicuous by its position. The church and parish here established is, in the same way, by virtue of its position, a city set on an hill.

By an interesting coincidence, neither city nor parish had any organic connection with the preceding history of State or of Church, as have many other of our notable towns and parishes. When the famous Hillsboro Convention of 1788, meeting in old Saint Matthew's Church, Hillsboro—the same Convention which rejected the Federal Constitution by a majority of one hundred votes—when that Convention, by its ordinance, fixed the seat of our State government in Wake County and gave to the future city the illustrious name of Raleigh, there were here only fields and forests, farms and scattered country dwellings. Its exact location was not determined, nor were its boundaries delimitated. The city of Raleigh was conspicuous only as the capital of a great and growing commonwealth, then counted third in population among the States of the Union. Thirty years after it had been set upon its hill, it was still an unimportant village, in respect to numbers, trade, industry, and educational institutions. But it had begun to draw to itself the talent, the culture, the intelligence of older communities. Governors, senators, judges, distinguished Revolutionary officers came and brought their families. The officers of the State Government made it their home; and there was the annual meeting of the General Assembly—the Senate and the House of Commons. Hither the tribes came up!

In 1821 Christ Church parish was organized. It also was a new birth. No record or local tradition connects it with Saint Margaret's parish, Wake County, of our colonial establishment. Of its first vestry not one member was of a Wake County family. It was the outgrowth of the Church in other communities. A year or two ago a correspondent in one of our Church papers spoke of Christ Church, Raleigh, as the *mother parish* of the Diocese. It might with more accuracy be styled the "daughter parish" of the Diocese. It gathered from every side. Other parishes gave it their best. Edenton, Newbern, Tarborough, Hillsboro, Warren County, Granville, and Edgecombe—all, or certainly

most, of these contributed. John Louis Taylor, our first Chief Justice; Haywood, Iredell, Henderson, Hogg, Polk, Badger, Freeman—these are a few of the names associated with its early years. Eminent in its position, it soon became eminent in the character of its members.

Little is known of the particulars of the organization of this parish. The Rev. John Phillips, rector of the Church in Tarborough, was missionary in the adjacent parts of the Diocese. To the Convention of April, 1820, he reports that during the preceding year he had "visited Raleigh thrice." He says, further, in closing his report, "When in Raleigh last, I was informed that a plan had been drawn for a church there, and that the subscription for building it should be immediately set on foot." In April, 1821, he reports again: "Visited Raleigh thrice." August 1, 1821, a meeting was held, a parish organization was effected, and a vestry elected: John Haywood, John Louis Taylor, Dr. A. S. H. Burges, Dr. James M. Henderson, and William H. Haywood, Jr. Mr. Phillips had organized the parish in Tarborough, and seems also to have been the means of forming the parishes at Warrenton and at Washington. I think Christ Church, Raleigh, may fairly be put to his credit, as the fourth parish, whose organization resulted from his labors.

The Rev. John Phillips, who thus seems to have been the first of our clergy to begin work in Raleigh, was quite a notable man. Bishop Meade says that he was the smallest man he had ever seen who was a minister of the Gospel. Special platforms had to be provided in pulpit and reading desk, that he might be able to see the people and that the people might see him. At family prayers and upon other occasions of worship in private houses he always kneeled *in his chair* instead of on the floor beside it. He was enthusiastic, indefatigable, very devout, and pious, always having his "word of prayer" in private visiting and in business offices. He left the house of one of his Raleigh parishioners, Mr. Sherwood Haywood, because in the midst of the gaiety of an evening party his host thought it was not practicable that he should have his "word of prayer." He said he would not stay where he "could not speak a word for his Master." He had been one of John Wesley's lay-preachers in England, and had come to America in that work. His wife had been a ward of Charles Wesley, the great hymn-writer. Old people in Tarborough told my father that they had seen in her possession letters written to her by Charles Wesley. One of Mr. Phillips's daughters is buried in the "Old Church" yard in Tarborough, with a Hebrew text carved upon the headstone at her grave.

When in America Mr. Phillips found that the Methodist Society, as it was always called by John Wesley, had become permanently separated from the Church, and that its unordained lay-preachers were taking upon themselves to administer the sacraments, which Wesley never allowed, he withdrew from the connection, and applied to Bishop Moore, of Virginia, for ordination. In 1822 he returned to Virginia, whence he had come in 1818 to this Diocese. He spent the last years of his life in Lunenburg County as rector of Cumberland Parish, where

among his parishioners were the brothers, Roger and Thomas Atkinson, the latter becoming in after years Bishop of North Carolina.

In the faithful performance of his pastoral duties in this rather obscure country parish, the good man passed the remaining years of his life, literally "dying in harness." On a Sunday morning, driving to church in his gig—"double chair," our grandfathers called it—he went somewhat out of his way, to see one of his parishioners, Len Goodwin, a blacksmith, who had been neglecting his religious duties. He called him out to the gig and spoke to him kindly and earnestly for some minutes. Then he paused for a moment, and seemed to be engaged in silent prayer. But Len Goodwin, looking up, saw a strange expression in his face, and called out to Mrs. Phillips that something seemed wrong with the parson. Mrs. Phillips turned and looked at her husband, and he was sitting by her side, dead! Bishop Meade tells the story with slightly different details, but I give it just as Mrs. Atkinson, Bishop Atkinson's wife, Mrs. Phillips's parishioner, told it to me.

Just about the time Mr. Phillips was thus interesting himself in establishing the church in Raleigh, Mrs. Mary Sumner Blount, widow of General Thomas Blount, one of his Tarborough parishioners, more commonly remembered as Mrs. Jacky Blount, daughter of General Jethro Sumner, made her will and bequeathed to the Hon. Duncan Cameron and the Rev. William Hooper all her interest in her deceased husband's unsettled estate, *in trust,* for building a church in the city of Raleigh. General Blount had been quite a wealthy man, and the legacy was estimated at from ten to fifteen thousand dollars. There is no record, so far as I know, of what was realized from this legacy. It does appear, however, that the vestry took action looking to raising money for building, upon the credit of this bequest. The late General William R. Cox told me that while he was a vestryman of Christ Church, some years after the Confederate War, a sum of money—five hundred dollars, I think he said—had come to the vestry from Tennessee on account of this old legacy.

It has been interesting to me, personally, as a native of Tarborough, whose ancestors were connected with the Church in Edgecombe from its earliest history, to note the connection of the Church in Edgecombe with the establishment of the Church in Raleigh. The rector of the Church in Tarborough first began the services of the Church here; his parishioner, Mrs. Blount, manifested her very great interest in this parish in a very substantial manner. Of the five men elected to make the first vestry, two were of the Edgecombe family of Haywood, and a third, Dr. A. S. H. Burges, was son of the last colonial rector of Saint Mary's Parish, Edgecombe County, the Rev. Henry John Burges, and grandson of the old rector of Edgecombe Parish, Halifax County, the Rev. Thomas Burges, whose second wife was my kinswoman, some of whose descendants are now members of this parish.

The first rector of Christ Church, Raleigh, was Bishop Ravenscroft, the first Bishop of the Diocese. In all our old Dioceses, I believe, the first Bishop of the Diocese was also rector of a parish, giving only part of his time to his Episcopal duties. On becoming Bishop of the Diocese, Bishop Ravenscroft accepted the rectorship of this parish, giving six months to the parish and six months to visitations of the Diocese. This continued for five years. In April, 1828, he resigned this parish and removed to the smaller parish of Saint John's, Williamsboro. I have understood that in 1830 he had determined to remove to Fayetteville, and that he was on his way to that place when he was taken sick in Raleigh at the hospitable residence of his valued friend, Mr. Gavin Hogg, where he died, March 5, 1830, having been Bishop not quite seven years.

The story of Bishop Ravenscroft's life and ministry has been too often told to afford any new incidents for our notice. What is best worth our attention, in the few moments at our command, is the amazing power of the man, who made such an impression as he did in his brief term of service. It must have been by a tremendous concentration of moral and spiritual energy that he made so deep an impression upon the Diocese, upon the community, and upon the most notable men with whom he came into contact. Although only fifty-one years of age when he came to us, he was even then broken in health. On his very first series of visitations he was at times *"laboring under the pressure of severe indisposition,"* and time and again severe attacks of serious illness interrupted his work. There is some reason to believe that the very severe and drastic treatment for malarial and other climatic diseases, employed by the physicians of that time, was more responsible for his shattered constitution than the diseases themselves. But, with all his massive strength and indomitable spirit, he was a half-broken-down man when he began his Episcopate.

North Carolina and Virginia at that period had throughout their length families of high culture, of social and political prominence, and often of wealth also, who were by tradition and inheritance Churchmen, who had for several generations enjoyed but meager, if any, advantages of the worship or teaching of the Church, and who had little knowledge of its principles or practice; and in too many cases the men, at least, were utterly irreligious. Bishop Ravenscroft was himself a notable example of this. His family had come first to Massachusetts. In that Puritan Colony they were staunch Churchmen. Removing to Virginia, they naturally continued in their connection with the Church, holding positions as vestrymen in their parish. But Bishop Ravenscroft had grown up during the desolation, as to Church life and worship, caused in so many parts of the country by the Revolution. He was ignorant of the Church, wholly indifferent to it, and utterly careless and reckless

CHRIST CHURCH AND RECTORY
VIEW FROM SOUTHEAST

of all religious restraints. He was a man of high character and integrity among his fellow-gentlemen planters of Lunenburg County, but a man of the world, godless and profane. But he was a strong and masterful man, resolute and indomitable. When by God's grace he was brought to a better mind, and when the intense earnestness of his purpose to devote the rest of his life to God's service had, quite contrary to his first inclination and intention, brought him back to the Church of his fathers as, to his mind and conscience, the true representative—the *perpetuation*—of the Apostolic and Catholic Church of our English race, he set himself to be an apostle to the men of his own kind. He had an all but overpowering sense of the wickedness of his past life, and he felt a divine compulsion to testify to those who were still as he had been—to show them the wickedness of their careless and irreligious lives. He had come to see in the sacraments and ministry of the Church God's appointed means of salvation for men. These were the two cardinal points of his preaching. These he thundered into the ears of his hearers. *"I speak concerning Christ and the Church,"* was the burden of his message. And he commanded instant attention. His mission was not to interpret the Church and the Gospel to those wholly outside, to make it gracious and attractive to those alien from the Covenant. As I read his character and understand his message, he set himself to arouse a slumbering "Church," to make men hear and see and feel who were deaf and blind and callous to their privileges and responsibilities. His task was to "preach the Word, to be instant, in season, out of season; to reprove, rebuke, exhort with all long suffering *and doctrine.*" He showed men themselves—their evil and sinful selves; and he asserted the claim of God and of God's Church to their allegiance. He does not seem to have been a persuasive preacher, but he was a startling and rousing preacher. His sermons often aroused as much opposition as approval. But he commanded attention, even from the careless and indifferent. Men will always listen to a strong man when he speaks out the absolute convictions of his soul. Speaking of his work as lay-reader, Bishop Moore says, in his Convention address of 1817, calling him the "Rev. Mr. Ravenscroft," because he had just ordained him a few days before the Convention, but speaking of his work *before his ordination:* "It is my duty to observe that the efficiency of the labors of the Rev. Mr. Ravenscroft was evinced by the crowds who attended upon my services, and the deep sensation which they exhibited during the time of our devotional exercises. The Superior Court, which was sitting, adjourned, and the worthy judge, and the gentlemen of the bar, with one exception, attended the services of the sanctuary." Within six months of his ordination he had worked a revolution in the religious situation in Mecklenburg County, Virginia. In Bishop Moore's account of his first visitation to his parish he says: "In that place in which the

Church was thought to be extinct the friends of our Church have awakened from their slumbers; aided by the exertions of their faithful and laborious minister, they have raised a temple sacred to the living God."

He said of himself that he was "an outbreaking sinner until he was past forty years of age." He was forty-five when he was ordained. Some one said of him during his six years service in Mecklenburg County, Virginia, that he had come into the vineyard at the eleventh hour, but he seemed determined to do a full day's work in his one hour. This was the man who, in 1823, with only six years experience in the ministry, came to be the first Bishop of North Carolina, and who was for five years rector of this parish.

Bishop Ravenscroft found in Diocese and in parish much the same situation which he had faced in Virginia. He found a good many people of culture and of social and political prominence, with ancestral and traditional attachment to the Church, some of them among the most eminent men of the State. Here and there, one or two were already zealous and active—the brothers, Duncan and John A. Cameron, William H. Haywood, Jr., Josiah Collins, and a few others. I state, upon the testimony of good Bishop Green, of Mississippi, himself at that time one of the best of our younger clergymen, that the clergy of the Diocese, good and pious men as they were, had for the most part only the same ancestral and traditional attachment to the Church, with but little exact knowledge of its history, principles, or worship. In his parish in Granville Mr. Green was a near neighbor to Mecklenburg, Virginia, and had been impressed by the powerful personality and the clear and positive Church teaching of Mr. Ravenscroft, and by his success in arousing a slumbering Church and putting into its members a new sense of life and responsibility. He felt that such a man was needed in North Carolina, and it was he who had nominated Mr. Ravenscroft for Bishop.

Bishop Ravenscroft did in North Carolina what he had been doing in Virginia. He put life and hope and confidence into the hearts of his people, and clear and definite truth into their minds. Strong, positive, perhaps intolerant at times, he laid down positive principles, and definite, consistent policies, and he rallied the forces of the Church, inspiring courage and hope. Sincere, devout, consecrated, his masterful character commanded respect and confidence even when he did not win men to his principles. He instinctively appealed to men—to men of strong and commanding character. All the anecdotes I remember to have heard of him relate to his dealings with men. His virile character sought them out, appealed to them. Many such under his influence became active in the life of the Church, as, for example, Chief Justice Ruffin, Judge Badger, Mr. Gavin Hogg. Chief Justice Henderson was a great admirer of the Bishop, and looked forward eagerly to his removal to Williamsboro, that he might enjoy his preaching. The first Sunday saw

Judge Henderson in his pew in front, under the pulpit. The next Sunday his seat was vacant. Some one asked him why he was not at church. He replied, "I do not like to be preached at. By blood, sir, he poured it all right down into my pew!" At a public dinner Judge Henderson gave a toast—"To Bishop Ravenscroft, the Saint Paul of the South," and then he added, "except in being all things to all men."

He knew men of power, and they responded to him. He ordained but seven men during all his episcopate, and among the seven were Bishop Otey, Bishop Freeman, the Rev. Francis L. Hawks, and the Rev. Jarvis Barry Buxton. And Bishop Otey and Bishop Freeman he had brought into the Church, as well as into the ministry. Bishop Green had not been ordained by him, but was proud and thankful to attribute all that was best in his ministry to the Bishop's influence and teaching.

Bishop Ravenscroft's work was not fruitful in bringing members into the Church. In Raleigh and in other places visited by Bishop Richard Channing Moore in 1819, 1820, 1821, and 1822, very considerable numbers had been confirmed, as there had never been opportunity before to receive confirmation. So, upon Bishop Ravenscroft's first visitations in those old churches not visited by Bishop Moore, the whole body of the members of the church were confirmed—in Christ Church, Rowan County, as many as fifty at one time. But after this very few persons came forward. So far as I can ascertain, only four persons were confirmed in this parish during his five years rectorship. Yet the Church in Raleigh and in the Diocese was wonderfully developed and strengthened, and made a source of spiritual inspiration and power. His work was not to lengthen the cords; it was to strengthen the stakes; not to make new conquests, but to secure our possessions—to awaken the Church to a just appreciation of the truth committed to its trust. He said of his work in the Diocese that he soon found that he could do but little to extend or to increase it in the little remnant of his failing years and strength. All he was able to do was to "declare the true principles of the Church, and to strike dismay into the heart of her adversaries."

It is especially appropriate to this occasion, as well as gratifying to us all, that we should have with us today the distinguished President of the *"Presiding Bishop and Council,"* the administrative head of our National Church, the Right Rev. Thomas F. Gailor, D.D., Bishop of Tennessee. In some respects Bishop Ravenscroft may be counted one of the founders of the Diocese of Tennessee: *Qui intra Fines Tennessee, summo sacerdotio ornatus, Res Sacras procuravit;* and so the first Bishop, not only of North Carolina, but of the daughter Diocese also, and Bishop Gailor's predecessor as well as my own.

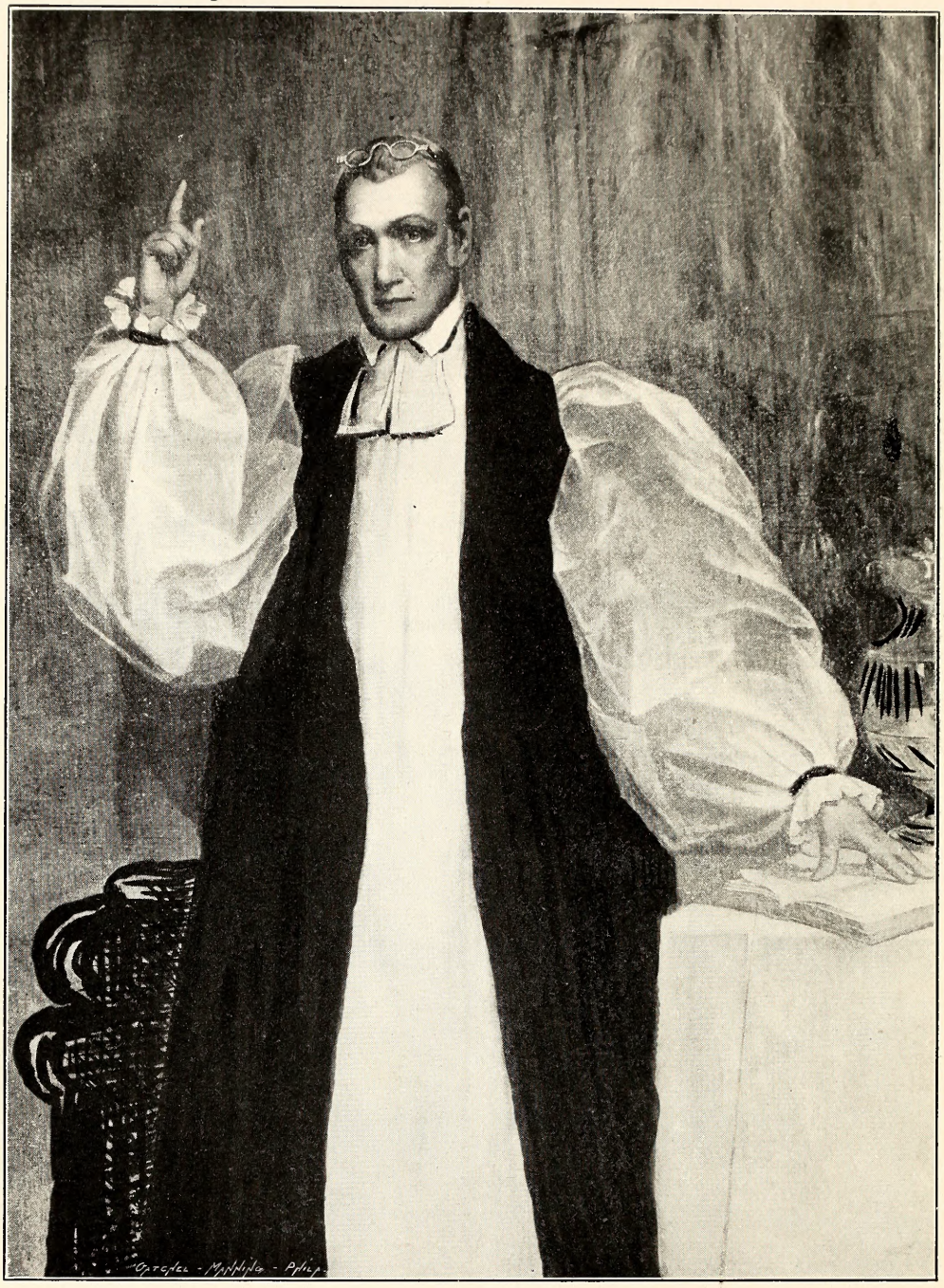
The body of this great man lies buried under the chancel of this church where we are now assembled; and upon the tablet in the wall above my head you may read the Latin inscription commemorating him as our first Bishop:

JOHANNES STARK RAVENSCROFT, S. T. D.,
Ecclesiæ Reformatæ
EPISCOPUS
et primus qui
intra Carolinæ Septentrionalis Diæcesin
summo sacerdotio ornatus
Res Sacras Procuravit.
Natus XVII. Maii, Anno Salutis MDCCLXXII.,
EPISCOPATUI CONSECRATUS
XXII. Maii, An. Sal. MDCCCXXIII.,
Obit V. Martii, An. Sal. MDCCCXXX.

Bishop Ravenscroft removed to Williamsboro in April, 1828; and in August of that year the Rev. Charles P. Elliott, of South Carolina, became rector of Christ Church. He remained about a year. Nothing is remembered of him or of his work. He made no special impression on the parish.

Bishop Ravenscroft had prepared his own successor. In September, 1829, the Rev. George Washington Freeman became rector. Mr. Freeman was a native of Sandwich, Massachusetts, and was born in 1789. In early manhood he came to North Carolina, following an elder brother, the Rev. Jonathan Otis Freeman, a Presbyterian minister, who had some reputation as an educator, and taught in Edenton and other places in this State during the early part of the nineteenth century. The Rev. Jonathan Otis Freeman was the father of the late Edmund B. Freeman, for many years Clerk of our Supreme Court. It was this Presbyterian clergyman, then master of the Edenton Academy, who in 1807 read the burial service at the funeral of the Rev. Charles Pettigrew, there being no clergyman of our Church left in the State upon the death of Mr. Pettigrew, except the Rev. Nathaniel Blount, himself old and feeble, and too distant from Edenton to be called upon for the service.

Mr. George W. Freeman, upon coming to North Carolina, taught school at Shocco, Warren County, in Oxford, and in Warrenton, before coming to teach in Raleigh. While in Granville and Warren Counties, adjoining Mecklenburg County, Virginia, he seemed to have come under the influence of the Rev. Mr. Ravenscroft. By the time Bishop Ravenscroft became rector of Christ Church, Mr. Freeman was a zealous Churchman, and acted as lay-reader in the parish during the absence of the Bishop on his Episcopal visitations. He was ordained deacon October 8, 1826, and advanced to the priesthood May 20, 1827. He served for two years in Washington and in the country churches of Beaufort County. He became rector of Christ Church, Raleigh, in September, 1829, and continued to serve until June 18, 1840, when he resigned. He served for a year in Columbia, Tennessee, and then for two or three



THE RIGHT REV. JOHN STARK RAVENSCROFT, D.D.

FIRST BISHOP OF NORTH CAROLINA AND FIRST RECTOR OF CHRIST CHURCH

years in New Jersey. By the General Conventions of 1844 he was chosen a Missionary Bishop, to exercise jurisdiction in Arkansas, Indian Territory, and the Republic of Texas. In this vast field he served faithfully until his death, April 29, 1858, in the seventieth year of his age. His last official act was the ordination to the diaconate in January, 1858, of the Rev. John H. D. Wingfield, subsequently Bishop, and a brother-in-law of the Rev. Dr. Marshall, late rector of this parish.

Bishop Freeman was a man of fine and commanding appearance, plain and unaffected in manner, a simple, forcible, and edifying preacher, an humble, ardent, and devout Christian man. He had been carefully and strictly brought up by a pious Calvinistic father, and I infer that something of his early Puritan training tinctured both his manner and his views as to Christian conduct and religious consistency, to the end. Certainly he was of a strictness and severity of life and teaching which some of his flock could ill endure. His administration of the parish was vigorous and successful. His work prospered and his communicant list doubled—more than doubled—and he was thoroughly respected by all, and loved, perhaps more than he realized. He manifested a good deal of the missionary spirit, and extended his ministrations into neighboring towns—Louisburg, Wake Forest, Smithfield, and other places. His resignation was caused by a lack of loyal support, as he thought, from some of the leading members of his congregation, in his endeavors to maintain a high level of devout and unworldly conduct on the part of the communicants of the Church. Yet all recognized his noble and attractive Christian character, and doubtless admired in him what they perhaps did not desire for themselves. In offering his resignation he probably underestimated the power of his pastoral influence and the sincere attachments of his people. Both at the time of his resignation and also upon the occasion of a subsequent visit, there were such manifestations of mutual respect and affection as gave eloquent testimony to the character and value of his years of service in the parish. During his rectorship the first parish church was finished and consecrated, and then enlarged to accommodate the increasing congregation. When the Rev. Dr. Mason succeeded him at Christmas, 1840, he attributed to the work and influence of Dr. Freeman the very prosperous condition of the parish, already demanding still further enlargement of the Church or the erection of a new one. And the first confirmation class presented by Dr. Mason was larger than any he ever presented afterwards during his whole rectorship.

As we come nearer to the present time, and to the last three rectors, whom many of you knew more intimately than I could know them, I feel less and less able to speak confidently—perhaps, because under the circumstances there is less necessity that I should speak of those so well known and remembered.

The Rev. Richard Sharpe Mason, D.D., as his tablet on the chancel wall records, was born on the Island of Barbadoes, December 29, 1795, and was rector of this parish for thirty-three years. The inscription

on the tablet adds: "Thus shall the man be blessed, that feareth the Lord." The late Dr. Marshall took it rather amiss when I asked him whether the blessing consisted in being born in Barbadoes, or in being rector of Christ Church for so long a term. Dr. Marshall, who eventually equaled Dr. Mason's term of service, probably considered *that* the condition of blessedness referred to. But I have been told that Dr. Mason, like other natives of that beautiful island, felt such pride in being *"a true Barbadian bred and born,"* that he may have taken the other view.

Dr. Mason was a man of very considerable intellectual ability, of even greater scholastic attainments, and a devoted, godly man. He was rector of Christ Church, New Bern, from 1818 to 1828, and while there he was earnest in his endeavors to rekindle the fire upon the altars of the old colonial churches in Craven and the adjoining parts of Beaufort County. Leaving New Bern in 1828, he was President of Geneva (now Hobart) College, in New York, and afterwards of Newark College, in Delaware. Returning to North Carolina in the end of 1840, he was rector of Christ Church, Raleigh, from Christmas of that year until his death, February 21, 1874.

Dr. Mason's long rectorship is chiefly notable for the erection of this beautiful building in which we are assembled. It was designed by the elder Upjohn, and here in North Carolina we think it one of the best examples of his art. It is fit to stand next to our State Capitol, representing, as they do, totally different periods and schools of architecture, but alike in dignity, truth, and beauty, each admirably adapted to its special purpose, and both standing for that simplicity, sincerity, and unostentatious worth and power which we, as Churchmen and North Carolinians, love to think in some real measure characteristic of our Diocese and of our State.

Under Dr. Mason the parish increased by a natural and steady development, quite as much, so far as I can make out, by the influx of church people from other parishes as by internal growth. The rector was a godly man, a learned scholar and theologian. Such was the respect which his character commanded that he received several votes for Bishop of the Diocese in 1853, when Bishop Atkinson was elected. He was, however, a man of thought rather than of action. Enjoying the entire respect of the community, he made but little impression upon it outside a very narrow circle. In truth, he was the survival of a type which properly belonged to a past age. He was more exercised in mind and conscience over a phrase in one of our popular hymns, which he declared to involve the "Monothelite heresy," than about practical evils in the community and in the Church. He enjoyed in a high degree the respect and affection of his friends, and of the clergy generally, and was loyally supported by his people. He was ordained in 1817 by Bishop White, of Pennsylvania, and there are a good many persons in this con-

North Carolina State Library
Raleigh

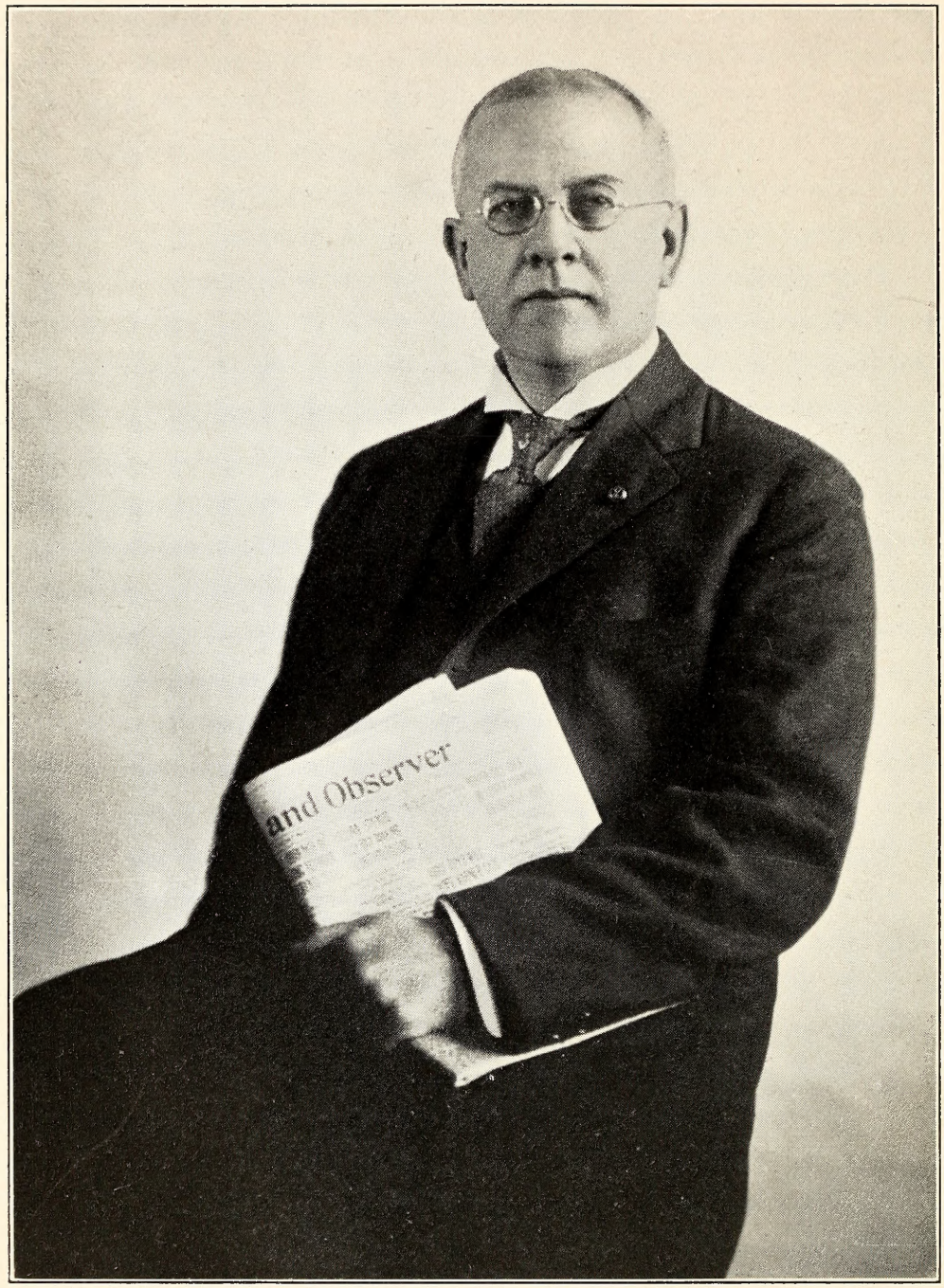
gregation who were baptized by him, and who are thus closely connected with the very first generation of our American Episcopate.

Dr. Mason was succeeded, July 12, 1874, by the Rev. Matthias Murray Marshall, D.D. And here I feel that I must be drawing to a close. You do not need that I should tell you of one whom you knew perhaps better than I did. But I, too, knew him well. He was a man singularly gifted by nature. Perhaps that was in a measure his misfortune. The best seemed to come to him without effort. If he had been called upon to struggle harder, he might have developed something of that hardness and vigor which he lacked, and which is necessary to the highest achievement. I have known few men more admired, or more loved by their friends and parishioners. Singularly handsome in person, of a natural grace and graciousness of manner, which we who have it not know not how to acquire; with a fine voice, and a natural talent for lucid and impressive expression, he early attracted attention as a preacher, and was greatly valued and beloved as a pastor. His name appears in the Diocesan Journal as rector of Christ Church for the first time in May, 1874, so that he seems to have filled out the same term of service as Dr. Mason—thirty-three years.

He seems never to have been physically robust. All his later years of service were marked by an increasing feebleness, so that old age overtook him before its due time. *His sun went down while it was yet day.* But in spite of all, his administration of his parish had been most faithful, and his pastoral work had been blessed beyond any former experience of the parish. He had been honored by his Diocese with almost every distinction in its gift. He will always be remembered as a leading man in the Diocese, a devoted and beloved pastor, one of the notable characters of the Raleigh of his day.

The Rev. Milton A. Barber came as Dr. Marshall's assistant in 1907, April 1st, and succeeded to the rectorship January 1, 1908. As Dr. Marshall in his preparation for college had been a pupil of the elder Dr. N. Collin Hughes, of blessed memory, so it is worth noting that the Rev. Mr. Barber had begun his scholastic training under the younger Dr. N. Collin Hughes, who is still pursuing the useful and honorable work of training young men for service in Church and State. The life of Christ Church parish, Raleigh, goes on in widening circles of influence, and in deepening power in the lives of its people. If you ask for a testimony to the character and work of the present rector, I can reply in the words of a famous epitaph, *"Circumspice"*—Look about you! The beautiful parish house, and its chapel to be consecrated tomorrow, are but outward manifestations of an inward and spiritual edification, which promises an endurance beyond the life of stone and mortar. Bishop Ravenscroft laid the foundations of this spiritual house in a plain and uncompromising declaration of the truth as this Church hath

received the same, both as to the inward life of the soul with God, and outward fellowship in the Sacraments and the Apostolic Ministry. Under him Christ Church stood for positive and definite teaching. Christ Church today stands for the same Gospel, for the same Sacraments and Ministry. Now, as then, the message of its pulpit and the power of its life are expressed in those same words of the great apostle: "I speak concerning Christ and the Church."



MARSHALL DE LANCEY HAYWOOD

HISTORIOGRAPHER OF THE DIOCESE OF NORTH CAROLINA

History of the Parish of Christ Church.

By Marshall De Lancey Haywood,

Historiographer of the Diocese of North Carolina.

The Church of England planted its first mission in America on Roanoke Island, in what later became the Colony and eventually the State of North Carolina, when the colonists of Sir Walter Raleigh visited our shores in 1584-1587. When later voyagers sailed in quest of these settlers, no trace of them could be found. About one hundred years thereafter, some adventurous planters drifted into the fertile plains of Albemarle in Carolina and brought with them the principles of the Anglican Church. The following century was one of slow growth for the Church, but it was finally gaining in favor with the people and erecting many new houses of worship when the War of the Revolution came on, and then the hatred of all things English extended to the English Church, though a large percentage of the Revolutionary leaders were members of its communion, and nearly all of the Church's clergy were firm adherents of the Whig government. When peace came to the land, however, it did not at first bring peace and prosperity to the Church. It was the State Church of the once beloved and now hated England, and that was enough. But as the years wore on, and prejudice had cooled, many of those who had been reared in the teachings of the old colonial clergy began to come back to their earlier faith, and the ones who had never wavered were made joyful thereby. Several attempts to found a Diocese in North Carolina, just after the Revolution, resulted in failure; and it was something more than three decades after the return of peace before such efforts were crowned with success at New Bern, in 1817. In the meantime the new capital of North Carolina (named in honor of the great English patriot and churchman, Sir Walter Raleigh) was beginning to attract public men from all parts of the State. Several small meeting-houses had been built; and, in 1810, the Reverend William McPheeters, a young Presbyterian clergyman of acknowledged ability, both as a preacher and school-teacher, made Raleigh his home. By common consent, Mr. (afterwards Doctor) McPheeters came to be known as the "Pastor of the City." A house of worship, built through his efforts, diagonally across from the southwest corner of the Capitol Square, and dedicated on February 7, 1818, was frequented by people of nearly all creeds, including a number of Episcopalians who were later parishioners of Christ Church. Such was the

religious status of the capital of North Carolina when members of the Episcopal Church, formerly the Church of England, erected a parish of their own.

Before Christ Church was organized, clergymen of the Episcopal Church would sometimes visit Raleigh and hold services. Among these missioners were the Reverend John Phillips, the Reverend Thomas Wright, and others. Bishop Moore, of Virginia, by request of the clergy of North Carolina, exercised Episcopal oversight over the new Diocese, and presided over North Carolina Diocesan Conventions in 1819, 1820, and 1821. In the last mentioned year the Convention was held in Raleigh, April 28th–May 2d, most of its sessions convening in the Supreme Court chamber. While in this city, Bishop Moore baptized twenty-five children and administered the rite of confirmation to forty-nine adults, though some of these were non-residents of Raleigh. These acquisitions, made during Bishop Moore's visitation to Raleigh, doubtless formed the nucleus from which the new parish was formed a few months later.

The parish of CHRIST CHURCH, in the city of Raleigh, first took shape as an organization in 1821, being incorrectly styled "Christ's Church" in the earliest manuscript parish register, now deposited in the Parish House. There is a tradition that the name (though not an uncommon one) was suggested by the old colonial parish of Christ Church, in New Bern. The parish in Raleigh had a small beginning. "It is like a grain of mustard seed, which a man took, and cast into his garden; and it grew, and waxed a great tree."

The following preliminary agreement to organize a congregation is entered on the parish register of Christ Church:

WEDNESDAY EVENING, 5 O'CLOCK,
1ST AUGUST, 1821.

At a meeting of the friends and members of the Protestant Episcopal Church of the United States, this day held, it was agreed that a congregation be attempted to be formed, to be known by the name of "Congregation of Christ's Church."

And it was further agreed upon that the following persons be appointed a vestry to represent said Church according to the Constitution and Canons, viz.: Hon. John Haywood, Hon. John L. Taylor, Doct. A. S. H. Burges, Doct. James Henderson, and William H. Haywood, Jr.

The meeting then adjourned. WILL: H. HAYWOOD, JR., Clk.

The gentlemen constituting this first Vestry were all men of prominence in their day and generation. The senior warden, JOHN HAYWOOD, was State Treasurer of North Carolina for more than forty years (his term ending with his death), a trustee of the University from its foundation until his death, and the first Mayor, or "Intendent of Police," of the city of Raleigh. A county in North Carolina and also a town are named in his honor. JOHN LOUIS TAYLOR, the first junior warden of Christ Church, was born in the city of London, of Irish parentage, and came to America when twelve years old to join

a brother who had settled in Virginia; but the younger Taylor later removed to North Carolina, where he acquired fame as a lawyer, being Chief Justice of the Supreme Court from its organization until his death, Grand Master of Masons, etc. ALBRIDGTON S. H. BURGES, M.D., was a physician of note, who came of good old Church of England stock, being a son of the Reverend Henry John Burges and a grandson of the Reverend Thomas Burges, both clergymen in Edgecombe County before the Revolution. During the Second War with Great Britain, Governor Hawkins commissioned Doctor Burges "Physician and Surgeon-General of North Carolina." JAMES M. HENDERSON, M.D., like his associate, Burges, was a physician by profession, and belonged to a family prominently identified with the councils of Church and State. He was a son of Major Pleasant Henderson, an active officer in the Revolution, and maternally a grandson and namesake of Colonel James Martin, of Stokes County, another one of the "Heroes of '76." The last on the list of vestrymen of Christ Church, above set forth, and the secretary of the parish, was young WILLIAM H. HAYWOOD, JR., not then twenty years old, who afterwards became a noted lawyer, Speaker of the North Carolina House of Commons, and United States Senator. He was a nephew of the above mentioned Treasurer Haywood.

As incidental mention has been made that Doctor Burges was a veteran of the War of 1812-'15, it may be mentioned, before proceeding, that other members of the congregation of Christ Church had figured in that conflict, among these being the ranking North Carolina officer, Major-General Calvin Jones, and his aide-de-camp, Major George E. Badger, Major Beverly Daniel (later Adjutant-General), and Captain Gavin Hogg. The old Revolutionary hero, Colonel William Polk, another member of the congregation, had raised and commanded the "City Corps" for the defense of Raleigh during the British invasion of 1814, and Lieutenant William Boylan (also a member of Christ Church) had been an officer under him.

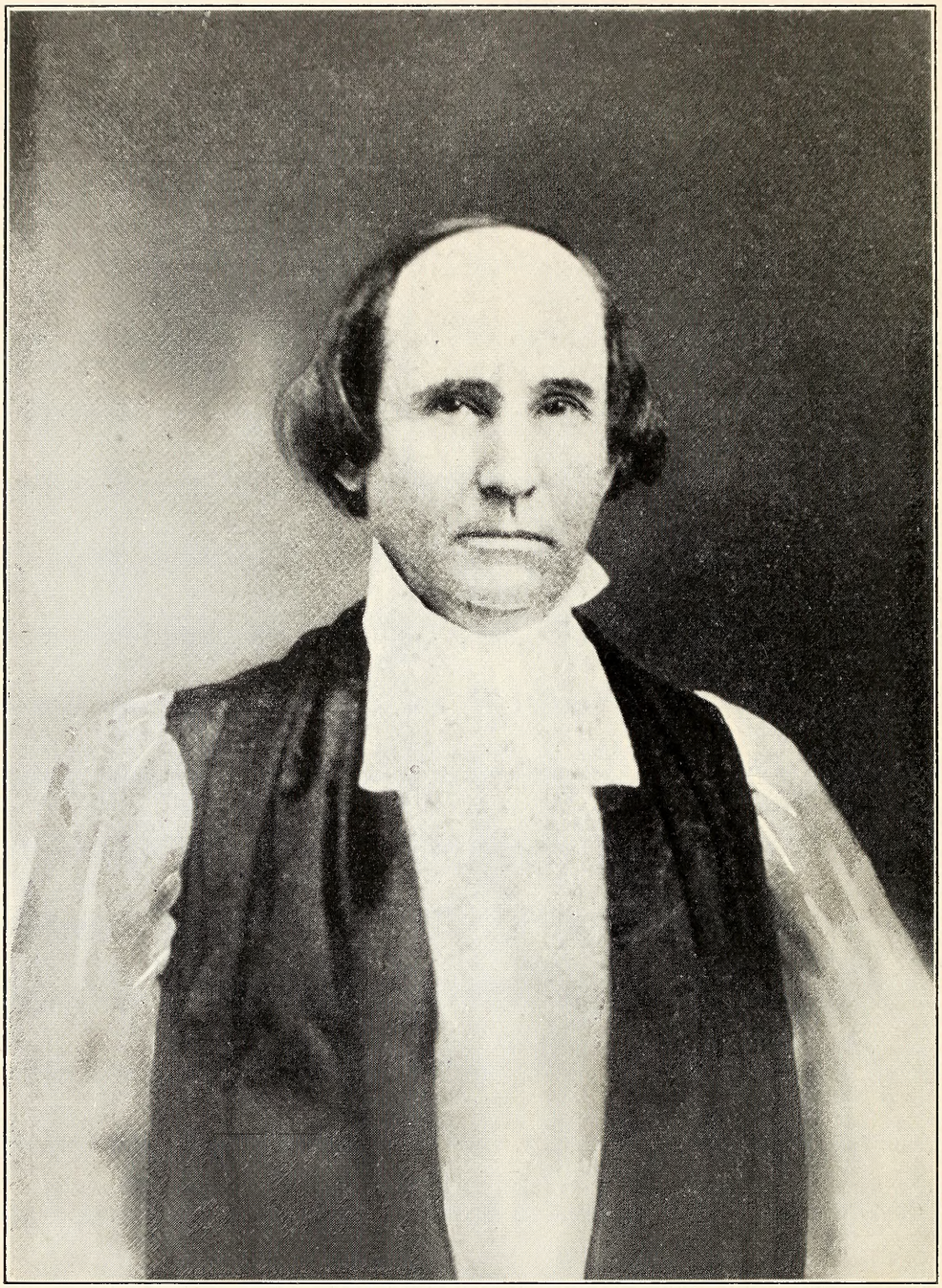
For some time after the parish of Christ Church was organized, the congregation was as a flock without a shepherd, though the Reverend William Mercer Green (afterwards Bishop of Mississippi) and several others of the clergy made it occasional visits. In 1822, at a Diocesan Convention held in Raleigh, Christ Church was formally admitted as a parish, and its delegates (Chief Justice Taylor, Doctor Burges, and William H. Haywood, Jr.) accordingly took their seats. As this new parish was without a rector, so also was the Diocese without a Bishop, and both wants were soon destined to be filled by the same man.

At a Diocesan Convention held in the town of Salisbury, in the month of April, 1823, the REVEREND JOHN STARK RAVENSCROFT, rector of St. James's Parish, in Mecklenburg County, Virginia, was elected Bishop of the Diocese of North Carolina, and never was a choice more fortunate. This great and good man was born on the 17th of May, 1772, in Virginia, but while yet an infant, was carried to Scotland by his parents, and grew to manhood in the latter country. His early life,

when he was much given to profanity and other sinful failings, was a source of deep remorse to him to the day of his death. He was nearly forty-five years old when he entered the ministry, and he died before he had reached his fifty-eighth birthday; and yet he was the means, under God, of accomplishing much good in Virginia, building up a Diocese in North Carolina, starting the parish of Christ Church in Raleigh on its career, and doing missionary work in Tennessee and Kentucky, all in the brief space of twelve years! When he came to North Carolina as Bishop, the Diocese could only pay him an annual salary of seven hundred and fifty dollars. Upon his acceptance of the rectorship of Christ Church, and devoting to it as much of his time as he could spare from the Diocese, another small amount was given him for such services, making in all a sum sufficient for the support of himself and his wife. In his letter accepting the call to become Bishop, Doctor Ravenscroft said: "Pecuniary emolument enters not into my calculation beyond that decent support which the Scripture warrants the workman to require and receive. This, I understand, will be furnished through the Raleigh congregation, in addition to what is given by the Convention, and therewith I am content." Though he did not permanently take up his residence there until a later date, Bishop Ravenscroft visited Raleigh in June, 1823, and delivered his first sermon in the Presbyterian Church, which had been kindly placed at his disposal. Speaking of this visit, in its issue of July 18, 1823, the *Raleigh Register* said:

"He is, as every man ought to be who ministers in holy things for the spiritual edification of his fellow-beings, a zealous advocate for what he conceives to be the doctrines of the Gospel. His style is plain, perspicuous, and impressive, his voice clear and distinct, and his action natural and becoming. From all we have seen or heard, we have no doubt but the Bishop will greatly aid, both by his preaching and example, the cause of religion in this place."

Bishop Ravenscroft became a resident of Raleigh on the 23d day of December, 1823, and at once set about to improve the organization of Christ Church and increase its membership. As the parish owned no house of worship, he rented for its use, in January, 1824, "The Museum," a place where Jacob Marling, the first artist who ever lived in Raleigh, had recently conducted an institution for the exhibition of natural-history specimens and works of art, with a library and reading-room attached thereto. Services were held there for some time. While Bishop Ravenscroft was absent from Raleigh, George Washington Freeman acted as lay reader. Mr. Freeman had been bred a Congregationalist, and had come to Raleigh in the latter part of the year 1823, for the purpose of conducting a school, which was opened on January 5, 1824. After pursuing his calling as a teacher for some time in Raleigh, he entered the ministry, and we shall later have something to say of his career as rector of Christ Church. At the time of his death, and for some years prior to that event, he was Missionary Bishop of Arkansas and the Southwest.



THE REV. GEORGE WASHINGTON FREEMAN, D.D.
THIRD RECTOR OF CHRIST CHURCH
LATER MISSIONARY BISHOP OF ARKANSAS AND THE SOUTHWEST

In the minutes of a meeting of the vestry of Christ Church, held June 6, 1826, we find this entry:

"On motion, it was ordered that George E. Badger, Gavin Hogg, and William H. Haywood, Jr., be appointed a committee to devise some plan for erecting a Church in this place."

The erection of a new building was rendered possible by the fact that, a few years earlier, a large legacy had been left the parish by Mrs. Mary Sumner ("Jacky") Blount, widow of the Honorable Thomas Blount, and daughter of the famous Revolutionary patriot, Brigadier-General Jethro Sumner. This lady died on December 13, 1822, and is interred in the burial-ground of Calvary Church at Tarborough. The plans being completed for building Christ Church, announcement of that fact was made in the *Raleigh Register,* November 1, 1826, as follows:

"The members of the Episcopal Church in this city have purchased a site on which to erect a new church, and have contracted with Mr. W. Nichols to build it. The land was obtained from William Boylan, Esq., and is situated in an elevated and central part of the city, at the corner of Wilmington and Edenton Streets. The church will front on the Capitol Square. The work will be immediately commenced; and, from the acknowledged talents of the architect, we have no doubt this church will be an ornament to the city. We regret that it will not be erected with a less perishable material. It is to be a frame building."

The church was finished in the course of a few years, its formal consecration being announced in the above mentioned newspaper, Thursday, December 24, 1829, in these words:

"On Sunday last [December 20th] the new edifice recently erected for the use of the Episcopal congregation in this city was consecrated to the service of Almighty God by the Right Reverend J. S. Ravenscroft, Bishop of the Diocese. The Reverend Mr. Goodman, of New Bern, and the Reverend Mr. Green, of Hillsborough, were also present on the occasion. At 11 o'clock the Bishop and clergy appeared, attended by the vestry, who repeated the 24th Psalm in alternate verses as they proceeded up the aisle to the chancel, where the Bishop and clergy entered. A very excellent and appropriate sermon was delivered by the Bishop to a crowded auditory, from I. Kings, VI., 11 and 12: 'And the word of the Lord came to Solomon, saying: Concerning the house which thou art building, if thou wilt walk in my statutes, and execute my judgments, and keep all my commandments to walk in them, then will I perform my word with thee which I spake unto David, thy father.' "

Bishop Ravenscroft's ministry as rector of Christ Church continued for five years, when the weakened state of his health, due to overwork, compelled him to give up his parochial duties in Raleigh, and he moved to the old town of Williamsborough, in Granville County. There he officiated in Saint John's Church, besides performing his duties as Bishop.

In August, 1828, the REVEREND CHARLES P. ELLIOTT, of South Carolina, became rector of Christ Church, but held this post for little more

than a year, on August 31, 1829, giving place to the REVEREND GEORGE WASHINGTON FREEMAN, of whom we have heretofore spoken. Mr. Freeman was born on June 13, 1789, in Sandwich, Massachusetts. He had pursued his theological studies in Raleigh under Bishop Ravenscroft, who had conferred deacon's orders on him in that city on October 8, 1826, and had advanced him to the priesthood in Christ Church, New Bern, May 20, 1827. Mr. Freeman's first charge was as rector of Saint Peter's Church, Washington, North Carolina, and he also did much missionary work in the surrounding country.

As already stated, Bishop Ravenscroft left Raleigh in 1828, and took up his residence in Williamsborough. There he remained two years, and then decided to remove to Fayetteville. On his way to the latter place he stopped in Raleigh to visit his greatly beloved friend, Gavin Hogg, an eminent lawyer, who was one of the vestrymen of Christ Church. At Mr. Hogg's house he was taken ill, and died there, widely mourned, on the 5th of March, 1830. A tablet with a Latin inscription was placed on the walls of the old church, and was removed to the present building, where it may still be seen. On the parish register of Christ Church we find this entry concerning the funeral of Bishop Ravenscroft:

"March 6, 1830: The Rt. Rev. John Stark Ravenscroft, D.D., first Bishop of North Carolina. He died at the home of Gavin Hogg, Esq., in the city of Raleigh, and was buried at his own request under the chancel in Christ Church. A tablet was erected in the wall over the place of his interment, at his own expense. The funeral was conducted agreeably to his own written directions. His remains were drawn to the church by his favorite horse, Pleasant, led by his faithful body-servant, Johnson. The burial service was read by the Rev. George W. Freeman, rector of Christ Church, and the 5th, 9th, 10th and 11th verses of the Sixteenth Psalm were sung; but there was no funeral sermon, it being so directed by the Bishop before his death, in testimony of his disapproval of the practice of preaching at funerals."

The entry (just quoted) on the parish register was evidently made some time after the death of Bishop Ravenscroft, as it speaks of the memorial tablet as having already been placed.

Christ Church gained both in membership and influence during the eleven years in which Doctor Freeman was rector. In 1833 an organ was installed, much to the horror of some parishioners whose "old-time religion" rebelled at such a preposterous innovation. Early in the following year two side galleries were erected, thereby greatly adding to the seating capacity of the building.

To a student of cause and effect, in religious matters, there is much of interest on the old parish registers of Christ Church. Thus, under the head of baptisms, we find that on August 14, 1825, Bishop Ravenscroft administered that rite to an adult, John Beckwith, M.D., one of the greatest physicians of his day in North Carolina. A few years later, July 8, 1831, Doctor Freeman records the baptism (with parents as sponsors) of two infant children of Doctor Beckwith, Nancy Cogdell

and John Watrous Beckwith. The little boy, just mentioned, grew to maturity in Raleigh; and, in the course of time, entered the ministry, eventually becoming the honored Bishop of Georgia. On July 14, 1839, we find that Bishop Ives administered the rite of adult baptism, in Christ Church, to William B. Otis and Joseph Blount Cheshire, both of whom later took holy orders. Doctor Cheshire was rector of Calvary Church, in Tarborough, for more than half a century. His son and namesake is the present Bishop of North Carolina. The Right Reverend Leonidas Polk, successively Missionary Bishop of Arkansas and the Southwest, and Diocesan Bishop of Louisiana, was a native of Raleigh, and a parishioner of Christ Church in his youth, being elected a delegate from that parish to the Diocesan Convention of 1828. His parents belonged to the same congregation. His father, Colonel William Polk, and both of his grandfathers, Colonel Thomas Polk and Colonel Philemon Hawkins, Junior, were active patriots in the War of the Revolution, which may account for the heroic spirit that prompted the "warrior priest" to don the uniform of a Confederate General and to die in battle for the cause he had espoused. Bishop Polk's father died in Raleigh on the 14th of January, 1834, and the parish register of Christ Church contains this entry of his burial:

"January 18, 1834: William Polk, a Colonel in the Army of the Revolution, and one of the oldest inhabitants of the city of Raleigh. He was highly respected by all, and much beloved by those who knew him intimately."

Like nearly all clergymen in the South, especially those in the Episcopal Church, Doctor Freeman was deeply interested in the spiritual welfare of the slave population. Upon both master and slave he impressed the duty of mutual consideration and forbearance. Judging by the condition of those negroes who had already been freed by their masters, he thought emancipation would result in calamity to that race. Referring to this matter, he said:

"The condition of free persons of colour among us is seldom regarded by the slaves themselves as an enviable one. Not only here, but in those parts of the country where slavery is not recognized, they are, and must, from the nature of things, remain a distinct and inferior class—a sort of *Pariahs*, who can never hope to rise above their caste. Of this the more considerate of our slaves are well aware; and, hence, if offered their liberty, would not accept it."

The closing sentence of the above quoted passage may seem overdrawn and extravagant to some of the present generation, but many instances are known where slaves refused freedom when proffered.

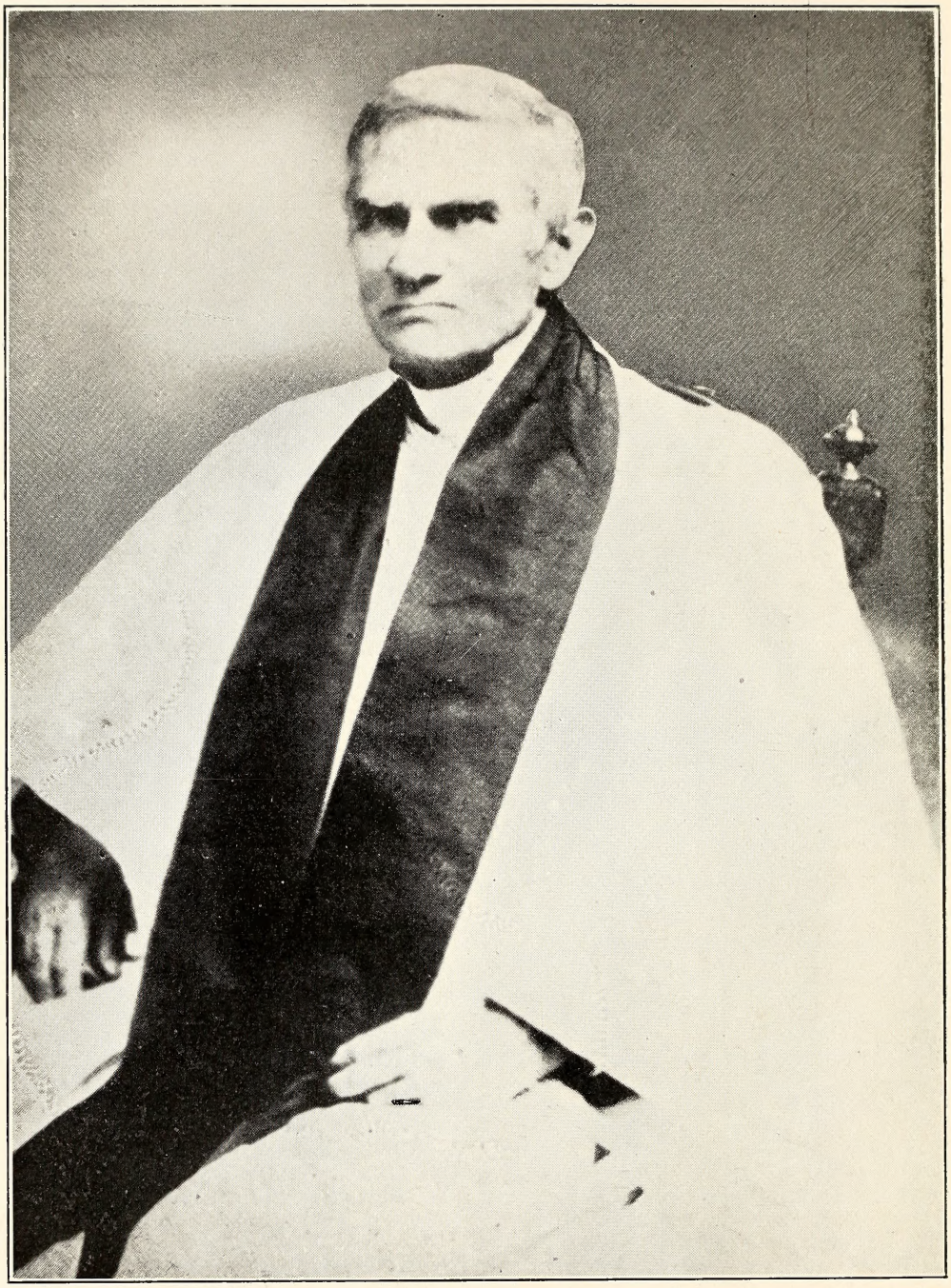
In Christ Church, on Sunday, November 27, 1836, Doctor Freeman delivered two discourses on *The Rights and Duties of Slave-holders,* citing passages therein to show that slavery was warranted by the Word of God, yet strongly admonishing his hearers to remember their responsibility for the spiritual and material well-being of those entrusted by Providence to their care. When these sermons were delivered, the Gen-

eral Assembly of North Carolina was in session, and four State Senators who were large slave-holders—Thomas G. Polk, James W. Bryan, Hugh Waddell, and Andrew Joyner—united in a request for the manuscripts for publication (a request in which Bishop Ives heartily joined) and the sermons were published accordingly.

Doctor Freeman was a good man and a sound Churchman, but he never outgrew those principles transmitted to his native New England by the Puritans of Old England, who, as Macaulay says, "hated bear-baiting, not because it gave pain to the bear, but because it gave pleasure to the spectators." The generality of people in Raleigh, on the contrary, could see no harm in a quiet game of whist where no money was at stake, or in a dance (under proper chaperonage) where the young might pleasantly pass away the evenings. Such was the *casus belli* between pastor and people, out of which finally grew Doctor Freeman's resignation as rector of Christ Church.

Doctor Freeman frequently set forth from the pulpit his views on "worldly amusements." He finally had printed a special sermon he had preached on the subject, and also reiterated his views in a supplemental paper which accompanied his resignation. I regret that I have never been able to find a copy of the sermon, but I have a little volume of biography of Doctor (later Bishop) Freeman, by the Reverend John N. Norton, wherein is set forth the letter giving the causes of his resignation. After this resignation was sent in, a reply was published "By One of the Vestry," this being written by Judge George E. Badger, later Secretary of the Navy and United States Senator. Judge Badger declared that the congregation had not desired to part with their rector, though they had over and over again heard him reproach them, not only for amusements, including theatre-going and dancing, but that he had preached "with equal force against Brussels carpets and damask curtains, against satin and lace, against ribbons and feathers, and all the fashions of the day." In the aforementioned explanatory paper accompanying his letter of resignation, Doctor Freeman had said that in the first five years of his eleven years service as rector "such a thing as a communicant's attending a theatre, a public ball, or even a private dancing party, was scarcely known." Judge Badger, on the contrary, declared that the forms of amusement, of which the rector made complaint, had always prevailed in Raleigh, and added:

> "The writer of these notes was a member of the congregation for several years before Dr. Freeman became its rector, and while we were under the pastoral charge of our late Bishop, and of the Rev. Charles P. Elliott successively. Repeatedly during that period were dancing parties held at the houses of communicants, and attended by other communicants. Of these parties, several are remembered. One succeeded a marriage in town celebrated by the Bishop, at which he remained, for some hours after the ceremony, looking upon the dancers. Two country weddings were solemnized by the Bishop where dancing was introduced, after reference to him, and his consent and approbation."



THE REV. RICHARD SHARPE MASON, D.D.
FOURTH RECTOR OF CHRIST CHURCH

Doctor Freeman's resignation was dated June 18, 1840, with the suggestion that it take effect on the 31st of August, the eleventh anniversary of his entry upon the duties of rector of Christ Church. It was with sincere regret that the congregation parted with Doctor Freeman, and his Raleigh friends viewed with pleasure his subsequent rise to eminence in the Church.

On taking leave of his congregation, Doctor Freeman delivered a "valedictory sermon," this being a strong and loving exhortation, wherein he said:

"On taking leave of you as your minister, well may I exhort you, with the apostle, to 'be of one mind.' And this I would impress upon you as essentially necessary to your well-being, and to your future prosperity as a Church. 'Be of one mind' in regard to the great doctrines of the Bible, as set forth and explained in the Liturgy, Offices, and Articles of the Book of Common Prayer. Suffer no one to unsettle your faith in those doctrines, or to lower your estimate of their importance. Give no place to that suggestion of the devil that articles of belief are of no value—that you may be sound Churchmen and good Christians without troubling yourselves about doctrines and creeds. But hold fast to your profession as Christians and as Churchmen, without wavering, and earnestly 'contend for the faith once delivered to the saints.'"

North Carolina had a splendid acquisition to the forces of religious education in 1842, when the Reverend Aldert Smedes came from New York and established Saint Mary's School in Raleigh. At the time of the death of Doctor Smedes, thirty-five years later, Bishop Atkinson said: "I take this occasion to express publicly, as my deliberate judgment, that Dr. Smedes accomplished more for the advancement of the Church in this Diocese, and for the promotion of the best interests of society within its limits, than any other man who ever lived in it."

To fill the vacancy caused by the aforementioned resignation of Doctor Freeman, the REVEREND RICHARD SHARPE MASON, D.D., became rector of Christ Church in 1840, and filled its pulpit for the first time on Christmas Day in that year.

Doctor Mason was born on the island of Barbadoes, in the West Indies, December 29, 1795. When only twelve years old he was brought to Philadelphia, where he was carefully educated, graduating in 1812 from the University of Pennsylvania with the degree of Bachelor of Arts. Four years later he was given the degree of Master of Arts by that institution, which also conferred upon him the degree of Doctor of Divinity, in 1830.

After his graduation from the University of Pennsylvania, young Mason studied for the ministry. He was ordered deacon by Bishop William White, of Pennsylvania, in 1817, and advanced to the priesthood by Bishop Richard Channing Moore, of Virginia, in 1820. In 1818, while still a deacon, he became rector of Christ Church, New Bern, North Carolina. In 1828 he left New Bern to become rector of Trinity Church, Geneva, New York; and, a year later, was elected president of Geneva College (now Hobart College) in the same town.

He resigned the presidency of Geneva College in 1836, upon being elected president of Newark College, in the State of Delaware, where he remained until his removal to Raleigh to enter upon his duties as rector of Christ Church. As already stated, his first services in Christ Church were held on Christmas Day, 1840.

Doctor Mason's long service as rector of Christ Church had in it nothing of the spectacular, but never did a pastor more faithfully shepherd his flock. Though not possessing marked gifts as a pulpit orator, he was a man of deep learning and unfeigned devotion to his sacred calling. One of the greatest joys of his life was when one of his own sons (Richard Henry Mason) entered the sacred ministry.

The most important circumstance of Doctor Mason's rectorate—indeed, the most important event in the parish's maturer life—was the erection of the handsome granite structure in which we assemble this evening, a building regarded by competent critics as one of the most beautiful examples of ecclesiastical architecture in America. This building was designed by the eminent architect, Richard Upjohn, who likewise planned Old Trinity, in New York City, and many other notable structures. If there was a building committee separate and apart from the vestry, the parish register does not record the fact. On June 7, 1848, Doctor Mason, "for the vestry," entered into a contract, for the granite part of the building, with three Raleigh stone-masons, James Puttick, Robert Findlater, and Justin Martindale. The corner-stone of the new building was laid by Bishop Ives on December 28, 1848, and it was completed, free from debt, in about five years. It was consecrated by Bishop Atkinson on January 5, 1854. In his journal of activities for 1853-54 the Bishop said:

"January 5, 1854, I consecrated to the service of Almighty God the beautiful house of worship recently erected by the congregation of Christ Church, Raleigh. There were present, on that occasion, of the clergy, besides the rector (the Rev. Dr. Mason), the Rev. Messrs. Hubbard, Smedes, Olmsted, Cheshire, and R. H. Mason, and a large congregation of the laity. On that occasion I preached and administered the Holy Communion, assisted by the presbyters present."

The cost of the church (not including the later addition of the tower) was only $18,000, though many times that amount would now be required to duplicate it. After the building was well under way and an indebtedness still remained, the balance was wiped out by the sale of pews, conducted on December 26, 1851, by Doctor Thomas D. Hogg, senior warden, and Mr. Edmund B. Freeman, junior warden. To help the work along, Doctor Josiah O. Watson bought five pews, and Mr. George W. Mordecai bought four. The prices ranged from five hundred dollars down to fifty dollars. As matters then stood, privately owned pews had both an advantage and a disadvantage—an advantage in furnishing means for the speedy completion of the structure on so handsome a scale, and a disadvantage in giving the church a seeming atmosphere

of exclusiveness which sometimes might make visitors feel ill at ease. This system prevailed until 1891, when nearly all the pew-holders voluntarily relinquished their holdings, as I shall mention hereafter.

On June 12, 1852, Doctor Josiah Ogden Watson, formerly of Johnston County, passed away at his home in the vicinity of Raleigh. A contemporaneous newspaper account tells us that he "died a member of the Episcopalian Church, with a full and steady faith in Christ and a most consoling assurance of a blissful immortality." By the terms of his will, the parish of Christ Church was given a fund whose interest was to be used to establish a parochial school, and another one of his bequests enabled the vestry to add a bell-tower and spire. This tower was begun about the year 1859, but not finished until 1861. For its construction, George W. Mordecai, acting on behalf of the vestry, awarded the contract to John Whitelaw, a stone-mason from Scotland who had recently made Raleigh his home. Following an old custom in English church architecture, the top of the spire was adorned with a weather-cock. This venerable chanticleer, who has overlooked our city for so many decades, is said to have been the only chicken left after Sherman's army took possession of Raleigh in April, 1865.

As to the parochial school established by Doctor Watson's bequest, it served a useful purpose for many years in a room in the rear of the old wooden chapel which stood on the site of our present handsome parish house. After the public schools had been established in Raleigh for some time, the parochial school was no longer continued on its original plan, and the fund by which it was sustained was transferred to the educational and other work maintained at Saint Saviour's Chapel, a mission of Christ Church, where it is still used.

From 1846 to 1848 the War with Mexico was in progress. Among army officers from the parish of Christ Church were Brevet Major William J. Clarke (later Colonel of the Twenty-fourth North Carolina Regiment in the Confederate Army), Lieutenant (later Captain) Francis T. Bryan, Lieutenant George E. B. Singletary (later Colonel of the Twenty-seventh and Forty-fourth North Carolina Regiments in the Confederate Army, killed in 1862), and Lieutenant Charles Manly, Jr. All of these officers saw active service within the bounds of Mexico.

In the winter of 1848-49 first began the practices and utterances by Bishop Ives which were at variance with the teachings of the Church in which he held office. It was not until 1852, however, that he was driven to an open avowal of his adherence to the Church of Rome. The several intervening years were taken up with much double-dealing, deception, assurances of renewed loyalty to Anglican principles, and retractions, which were highly discreditable to the Bishop, unless, as believed by many (including a brother and his family physician), his mind had been unsettled by a long attack of fever. Among those who had a hand in driving Bishop Ives from his subterfuges were the rector of Christ Church, Doctor Mason, and United States Senator George E. Badger, a vestryman of the same parish. As early as October, 1849, Senator

Badger expressed himself in no uncertain terms, under the pseudonym of "A Lay Member of the Protestant Episcopal Church in North Carolina," in part, saying:

"If the Protestant Episcopal Church be, as its enemies have often said, but a disguised form of Romanism; if our Bishop be alone responsible for the doctrine, discipline, and worship of his diocese, and therefore should have sole authority over what he is alone responsible for; if he have, as a consequence of this authority and responsibility, a right to require from his diocese implicit submission to any doctrine he may think proper to teach; . . . if the clergy and laity, assembled in diocesan convention, have nothing to do with the doctrines thus taught and the practices thus introduced—can institute no inquiry, and can express no opinion respecting them; if he may set forth at one time teachings different from and opposed to the teachings set forth by him at another, and the members of the Church must follow all his fluctuations of doctrine even as the obedient vane follows the shifting of the wind; if, in one word, our Bishop be, within his diocese, a spiritual lord and master over God's heritage, and have papal supremacy over us, then it is high time that our actual state and condition should be known; and, if these things be not so, then it is high time that the Church at large should be disabused, and we vindicated from the suspicion of admitting such exorbitant claims, and bowing down in such degrading submission."

Doctor Mason was a staunch churchman, whose loyalty to his Bishop never wavered while that Bishop was true to the sacred trust confided to him. But when the parting of the ways came, and Doctor Mason must either follow the teachings of the Church or the teachings of the Bishop, he never hesitated to continue proclaiming the doctrines which Ives had abandoned. In 1849 a pastoral letter was issued by the Bishop, and therein doctrines, claims of authority, and charges were of so preposterous a nature as to make acquiescences out of the question. This brought from Doctor Mason (chairman of the Committee on the State of the Church) a publication, entitled *A Letter to the Bishop of North Carolina on the Subject of His Late Pastoral on the Salisbury Convention*—this "letter" being 71 printed pages. Therein Doctor Mason said:

"If your doctrine be really in accordance with the doctrine of our Church, then has your doctrine been most grievously misunderstood, or the Church's doctrine has been misunderstood. . . . I would, then, sir, respectfully but earnestly beseech you to remove our doubts, and explain, distinctly and fully, what is really your doctrine on these subjects. . . .

"In penning this reply, I trust I have acted from a sense of duty. Most certainly it has given me pain, very great pain, to be even necessarily opposed to him who 'has the rule over me,' and for whose person, as well as office, I have so great a regard. I hope I am sensible of the proper subordination of a presbyter to his Bishop; I know that, as a general rule, a Bishop's opinions have more authority and influence than a presbyter's, still a Bishop, when they differ, may be in error, and a presbyter may hold the truth. . . .

"In conclusion, sir, let me beseech you to remove, if possible, our doubts and difficulties—to speak so clearly and fully that hereafter we cannot mistake you. God grant that, 'for the faith once delivered to the saints,' we may again stand *with you* against the enemy of truth, of God, and of righteousness."

INTERIOR OF CHRIST CHURCH

SHOWING CENTENNIAL DECORATIONS

At the beginning of the year 1853 (January 3d), Christ Church lost a distinguished and venerated member when Judge Duncan Cameron, formerly of Hillsborough, passed away at his home in Raleigh at the age of seventy-five. The parish register, recording his death, designates him as "the most influential member of the congregation." For more than a generation he had been a potent factor in the legislation of both Diocesan and General Conventions. Of his activities in another religious enterprise, the *Raleigh Register,* January 8th, said: "He was the founder of the Bible Society of North Carolina; during many years, and at the time of his death, its president. He had been vice-president of the American Bible Society, we believe, since its foundation in 1816; and it is quite certain that, during the long period of forty years, no other layman in North Carolina has stood forth so prominently as its advocate or contributed so munificently to its funds."

From 1861 to 1865 raged the War Between the States, and the parish of Christ Church paid a bloody toll to the Southern side. Some of her sons were consigned to unmarked graves on the battlefields of Northern Virginia, and some were brought home for burial. An examination of the parish register of that period shows some record of the troublous state of the times:

"Buried, July 24 [1863], James Johnston Pettigrew, Brigadier General in the Confederate Army under General Lee, killed in the retreat across the Potomac." (General Pettigrew's body was later removed to his old home in Tyrrell County.)

"Buried, August 22 [1864], George Bryan, Captain of Cavalry in the Confederate service, killed in a skirmish on the 19th, near Richmond."

"Buried [October 16 (?), 1864], John R. Donnell, formerly Judge of the Superior Court of North Carolina, residing in New Bern till the enemy's invasion of that part of the country."

"Buried, October 20 [1864], Mrs. Marina Hoyt, relict of James Hoyt, a refugee from Washington [N. C.]"

"March 23 [1865], baptized Francis Henry Jordan, adult, Captain, C. S. A. Witness, Major Lay."

"Buried, March 28 [1865], Captain ——— Rankin, C. S. A."

"Buried, April 12 [1865], Lieutenant ———Metcalf, of the Confederate States Army, New Orleans."

"Buried, April 12 [1865], Lieutenant ———Donohue, of the Confederate States Army."

"Buried, May 19 [1866], William H. Haywood, killed in the Battle of the Wilderness, two years before."

"Buried, November 4 [1866], Edward Smedes, killed at Spottsylvania, May 12, in battle, 1864."

"Buried, November 11 [1866], Campbell Iredell, killed in the Battle of Gettysburg, July 3, 1863, and James Iredell, killed in the Battle of Chancellorsville, May 3, 1863."

The above list is very imperfect, not giving the names of half the members of Christ Church who were killed in battle. The fact that their names do not appear on the burial roll of the parish register was probably due to the fact that the last rites were said over their remains

when they were first interred, in Virginia. Other names I recall, from this congregation, among those who lost their lives battling for the Confederacy, were Brigadier-General Lawrence O'Bryan Branch, killed at Sharpsburg or Antietam; Brigadier-General George B. Anderson, mortally wounded in same battle; Colonel Harry K. Burgwyn, Jr., killed at Gettysburg; Colonel George E. B. Singletary, killed in skirmish at Tranter's Creek, North Carolina; and Lieutenant Duncan C. Haywood, killed at Cold Harbor.

During the course of the war, when there was a scarcity of metal from which to manufacture artillery, many church bells throughout the South were presented to the Confederate Government for that purpose. The bell of Christ Church was tendered, but, for some reason, was not accepted.

In 1867, a few years after the close of the war, the congregation of Christ Church erected the wooden chapel and Sunday school which we all remember so well. At first, this building stood on the north side of the church, facing the Capitol Square, but was later turned around to face Edenton Street, and then enlarged. It was demolished in 1913 to make room for the granite chapel and parish house which building was begun in that year.

In Christ Church, on the 11th of December, 1873, the Reverend Doctor Theodore Benedict Lyman was consecrated Assistant Bishop of North Carolina. He later became Diocesan Bishop upon the death of Bishop Atkinson. The consecration of Bishop Lyman was the first ceremonial of its kind which ever took place in North Carolina—Bishops Ravenscroft, Ives, and Atkinson all having been consecrated outside of the State.

It was not until 1873 that the present Rectory of Christ Church was acquired. I feel sure that my hearers will be interested to know something of the past history of this interesting old building, with its massive brick walls and the two porticos supported by ponderous columns. It was built for a banking institution. In 1810 the State Bank of North Carolina was incorporated, and it first did business in a house on the northeast corner of Halifax and Jones Streets. About the year 1818, three members of the board of directors were elected a building committee to erect a structure more in keeping with the successful institution which it was to house. This committee was composed of Colonel William Polk, General Beverly Daniel, and the elder Joseph Gales. In 1832 the State Bank of North Carolina was succeeded by an institution with a name nearly similar—the Bank of the State of North Carolina. The newer corporation occupied the old quarters of its predecessor until after the War Between the States, when it went into bankruptcy. In 1871 a decree of the United States District Court ordered Charles Dewey (former cashier) to sell the effects of the defunct institution. On January 13, 1873, in consideration of the purchase price of $9,925, Mr. Dewey conveyed to "the Wardens, Vestry, and Trustees" of Christ

Church the old bank building and all of the square not already owned by the parish. Parts of this land have since been sold, though a beautiful and spacious churchyard still remains. After the bank vault had been taken out of the old building, and some improvements made, the rector of Christ Church, Doctor Mason, moved in with his family and there spent the last year of his life.

In December, 1873, a few weeks before Doctor Mason's death, when practically all of the pews of Christ Church were privately owned, some members of the congregation (with the consent and approval of the rector and of Bishops Atkinson and Lyman) undertook the enterprise of organizing a new church, with free pews. The Church of the Good Shepherd was the result. The first rector of the new parish was the Reverend Edward R. Rich. The first vestrymen—all former members of Christ Church—were Richard H. Battle (senior warden), Philip A. Wiley (junior warden), Alden P. Bryan (secretary), Joseph B. Batchelor, and Charles D. Rice, M.D. This vestry was elected on February 26, 1874. The splendid subsequent and present record of the Church of the Good Shepherd has well justified the labors and hopes of its founders; and the beautiful granite structure, in which its congregation now worships, is one of the architectural ornaments of our city.

For some time prior to his death, Doctor Mason had in preparation a dissertation on infant baptism, entitled *The Baptizing of Infants Defended from the Objections of Anti-Pædo-Baptists.* This work (published immediately after the death of its author by his son, the Reverend R. H. Mason) was a reply to a treatise, arguing against infant baptism, by the Reverend Thomas H. Pritchard, D.D., pastor of the First Baptist Church in Raleigh. Doctor Mason's booklet showed a wonderful range of knowledge and research, which even won the commendation (though not the concurrence) of the Baptist minister whose writings had brought it forth. Referring to Doctor Mason's reply, in a second edition of Doctor Pritchard's work, the latter said:

"As might have been expected, from the well-known character of Dr. Mason, this little book is, in every way, entitled to respect. It gives evidence of care in its preparation; it shows accurate scholarship, and beyond question possesses unusual merits as a defense of infant baptism. It is a thoroughly honest book; a tone of genuine sincerity pervades the whole production. Dr. Mason believed as fully in the divine authority of infant baptism as he did in the divinity of our Saviour."

Doctor Mason's long, honored, and useful life came peacefully to an end on the 21st of February, 1874, in the eightieth year of his age. Few men in Raleigh had been so much loved and venerated. His funeral (February 23d) was conducted from this church, in which he had so faithfully ministered, the clergy present to honor his memory being Bishops Atkinson and Lyman, and the Reverend Messrs. Aldert Smedes, John E. C. Smedes, Matthias M. Marshall, J. Worrall Larmour, Charles J. Curtis, Edward M. Forbes, Girard W. Phelps, and Bennett

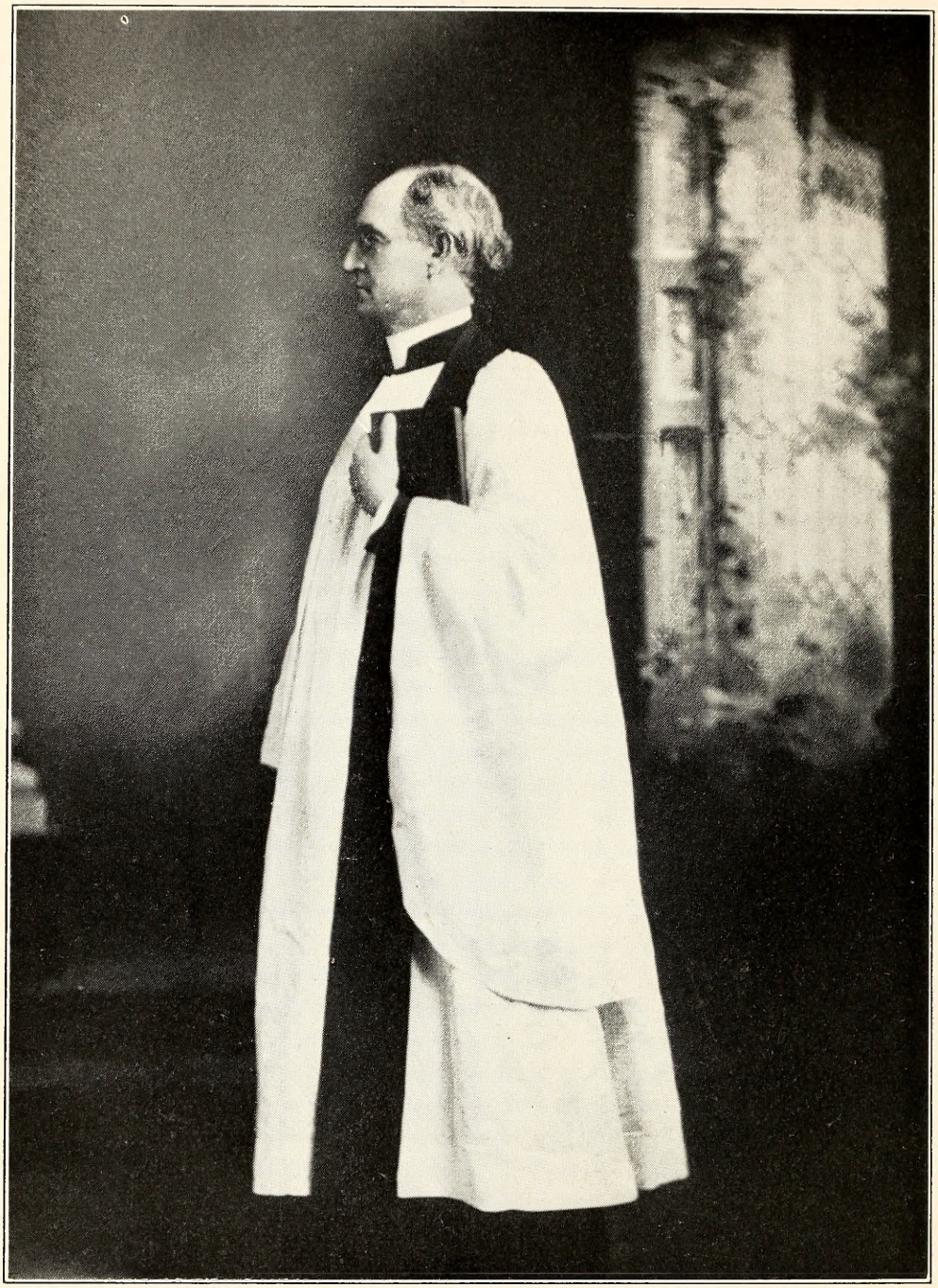
Smedes. As a mark of respect for the memory of the deceased, the Supreme Court of the State adjourned on the day of the funeral in order that the gentlemen of the bench and bar might attend. In announcing the death of Doctor Mason to the succeeding Diocesan Convention, Bishop Atkinson alluded to him as "the senior and, in many respects, the leading presbyter of this Diocese." A marble tablet, placed on the south side of the chancel of this church, memorializes the old rector, as follows:

HONORED AS A SCHOLAR AND THEOLOGIAN
BELOVED AS A FRIEND AND PASTOR
PURE IN LIFE, PEACEFUL IN DEATH

For a short while after Doctor Mason's death, Bishop Lyman temporarily filled the pulpit of Christ Church. Later the Reverend John E. C. Smedes, D.D., took up the work and retained the charge until a permanent rector could be secured.

To fill the vacancy caused by the death of Doctor Mason, the vestry of Christ Church, at a meeting held May 27, 1874, extended a call to the REVEREND MATTHIAS MURRAY MARSHALL, D.D., who accepted, and entered upon his duties on the 12th of the following July. Doctor Marshall was the first native North Carolinian ever elected rector of Christ Church. He was born in Pittsboro, Chatham County, on the 13th day of August, 1841. He had spent three years at Trinity College, Hartford, Connecticut, 1858-1861, withdrawing and coming South when North Carolina seceded from the Union. He enlisted as a private in the Confederate Army, and had risen to the rank of lieutenant, when ill health necessitated his resignation. He then entered the University of North Carolina, and graduated with high honors in 1863, in the meanwhile pursuing studies for the ministry. On December 13, 1863, he was ordered deacon by Bishop Atkinson, and returned to the army as Chaplain of the Seventh North Carolina Regiment, later becoming Hospital Chaplain at Kittrell. He was ordained priest by Bishop Atkinson on September 3, 1865. William and Mary College, in Virginia, honored him with the degree of Doctor of Divinity in 1874. He had held several charges in North Carolina before coming to Raleigh, the last being Emmanuel Church, Warrenton.

Doctor Marshall was a gentleman of remarkably handsome and distinguished appearance, with clear-cut classical features. He possessed a grave dignity of manner, yet he was genial and kindly in social intercourse, and a pastor sincerely devoted to the spiritual welfare of his congregation. Though possessed of more than ordinary force as a preacher, it was as a reader that he excelled. His reverent and impressive rendition of the services of the Church was alike beautiful and striking. He was a safe and conservative Churchman, whose beliefs (next after the Bible) found expression in the Book of Common Prayer—free alike from modern innovations and the long-discarded fallacies of mediævalism.



THE REV. MATTHIAS MURRAY MARSHALL, D.D.
FIFTH RECTOR OF CHRIST CHURCH

For a third of a century Doctor Marshall devoted his full strength and talents to the welfare of Christ Church and its people, and to the community at large, wherever his services were needed. He declined numerous calls to large parishes, offering much greater pecuniary emoluments. For a long period of time he was chairman of the Standing Committee of the Diocese of North Carolina, and often represented the Diocese as a Clerical Deputy in the General Conventions of the Church.

On December 19-20, 1891, the two parishes of Christ Church and the Church of the Good Shepherd, with many of Bishop Lyman's friends present from outside of Raleigh, united in celebrating the fiftieth anniversary of the Bishop's ordination to the priesthood. The ceremonies began in the Church of the Good Shepherd and were concluded in Christ Church. On this occasion Doctor Marshall delivered a beautiful address in presenting to the venerable prelate a heavy pastoral staff, made of ebony and handsomely mounted with silver. This staff is now owned by the Diocese, and is still used on occasions of ceremony by the Bishop.

Two years after the aforementioned celebration in Bishop Lyman's honor, he passed from his earthly labors, December 13, 1893, and was buried from Christ Church—his own church (the Good Shepherd) being then housed in its old building and too small for the large attendance present. His remains were interred in Oakwood Cemetery, but were later removed and placed beneath the chancel of the Church of the Good Shepherd when the new church was completed.

More than once Doctor Marshall had mission stations in operation around Raleigh. Only one of these has survived. This is Saint Saviour's Chapel, in the Glenwood section of the city, on the northeast corner of Johnson and West Streets. Saint Saviour's is erected on a lot presented to the parish of Christ Church by Major and Mrs. John Devereux in 1889. It is the namesake of a church in Ireland in which members of the Devereux family were worshippers before Major Devereux's grandfather came to North Carolina. Attached to Saint Saviour's Chapel is a parish house and community center. For quite a while Doctor Marshall held services there. The first deacon in charge was the Reverend George Valerie Gilreath, who was ordained priest after he came to Raleigh. This clergyman served the mission from June, 1895, until September, 1896, and laid a good foundation for the future work there. The present priest in charge of Saint Saviour's Chapel (and curate of Christ Church parish) is the Reverend Boston McGee Lackey, whose zealous and effective work is known to us all.

It has been my plan in this sketch to speak of events more than of men, but I feel that it would be an unpardonable omission to allude to the history of Saint Saviour's Chapel with no mention of the labors there of the late James Iredell Johnson, for many years (and up to the time of his death) the Mayor of the city of Raleigh. Mayor Johnson belonged to an old and honored family, identified for years with the mother parish, but he abandoned all the comforts and cherished associa-

tions of this stately house of worship, and devoted himself to labors among the congregation of Saint Saviour's Chapel. There his work as a lay-reader held that flock together at various periods when it was without the services of an ordained minister, and his labors ended only with his death, on October 3, 1919.

It was the ardent wish of Doctor Marshall—a wish in which the vestry heartily joined—to have free pews in Christ Church. In 1891 a large majority of the pew-holders (about three-fourths) donated their holdings to the parish for free use. Before this action was taken, the Right Reverend Leighton Coleman, Bishop of Delaware, by invitation of the rector and vestry, delivered an able and convincing address in Christ Church (January 18, 1891), setting forth the advantages of the free-pew system.

At the end of the year 1896, Doctor Marshall's health was so seriously impaired that it was necessary for the vestry to grant him a year's leave of absence. The clergyman who temporarily served the parish during this period was the Reverend James A. Weston, formerly Major of the Thirty-third North Carolina Regiment in the Confederate Army, a courageous soldier and a devoted Christian, who acceptably ministered to the parish for ten months, from February 22, 1897, until the 6th of the following December. Mr. Weston—or Major Weston, as his friends still loved to call him—was the author of a curious and interesting volume, entitled *Historic Doubts as to the Execution of Marshal Ney.*

By the end of 1897, Doctor Marshall was sufficiently restored to health to be able to resume his labors as rector of Christ Church, much to the happiness of the congregation of that parish.

The 12th day of July, 1899, was a notable occasion in the history of Christ Church, it being the silver jubilee or twenty-fifth anniversary of Doctor Marshall's entrance upon his duties as rector in 1874. A large congregation was present at the anniversary exercises, and these not only included the membership of Christ Church, but in attendance also was a large number of friends from the other religious denominations of Raleigh, who came to express good wishes and offer congratulations. At the close of the service, Doctor Richard H. Lewis, then (as now) senior warden of the parish, presented to the rector a handsome silver bowl and waiter, these being gifts from his admiring friends and parishioners.

For some time prior to 1907, Doctor Marshall's health had been a source of some concern to his family and friends, but he dreaded a life of inactivity and remained steadily at his post. Early in the above year, as he found himself utterly unable to hold out for a longer period, he accepted the offer of the vestry to provide the parish with an assistant rector. At his suggestion, a call was extended to the Reverend Milton A. Barber, who accepted, and soon became his successor as rector of the parish—a post which he now so acceptably fills. On Easter Sunday, March 31, 1907, Doctor Marshall delivered his last sermon. On the Sunday following, he joined with Mr. Barber in cele-

brating the Holy Communion—this being the closing act of his long and faithful ministerial career, for he was never again physically able to exercise the duties of his priestly office. Mr. Barber served as assistant rector and acting rector from April 7, 1907, until January 1, 1908. On the latter date he was elected rector of the parish, and Doctor Marshall became rector emeritus.

Doctor Marshall was an invalid for the remainder of his life. He passed from earthly sufferings to the peace of death on October 22, 1912. On October 24th, from this old church, in which he had so long proclaimed the truths of Christianity, his remains were borne to Oakwood Cemetery and there laid to rest among the hundreds gone before, so many of whom he himself had consigned to Mother Earth with the beautiful services of the Church. Present in the chancel at the funeral services of Doctor Marshall were Bishop Cheshire and the Reverend Messrs. Milton A. Barber, Julian E. Ingle, I. McK. Pittenger, N. Collin Hughes, A. Burtis Hunter, George W. Lay, Edgar H. Goold, and Jeptha H. Swann. The twelve vestrymen of Christ Church acted as pallbearers.

This brings my narrative to the time of our present rector, the REVEREND MILTON AUGUSTUS BARBER, under whose ministrations Christ Church has so wonderfully prospered. As already stated, Mr. Barber was assistant rector and acting rector from April 7, 1907, until January 1, 1908, since which time he has been rector of the parish. He was born in Hyde County, North Carolina, on the 25th of January, 1869. He belongs to a Church of England family which came from Maryland soon after the Revolution and settled in Rowan County, where its members were active church workers before the Diocese of North Carolina was organized. He is the fourth of his name in North Carolina to enter holy orders, being a son of the Reverend Samuel Swann Barber, a younger brother of the Reverend H. Hobart Barber, and a cousin of the Reverend Richard Wainwright Barber, of an earlier generation. Mr. Barber is a gradute (1895) of Hobart College, Geneva, New York—of which one of his predecessors as rector of Christ Church (Doctor Mason) was formerly president—and is also a graduate (1898) of the General Theological Seminary. He was ordered deacon in 1898 and ordained priest in 1899 by Bishop Watson, of the Diocese of East Carolina. Before coming to Raleigh in 1907, Mr. Barber had been rector of Saint Paul's Church, Wilmington, North Carolina, 1898-1900; rector of Saint Mark's Church, San Marcos, Texas, 1900-1905; and rector of Saint Athanasius Church (now called the Church of the Holy Comforter), Burlington, North Carolina, 1905-1907. He successively served on the standing committees of the Dioceses of West Texas and North Carolina (now being president of the latter), and has been lay deputy in General Conventions of the Church four times—once from West Texas and three times from North Carolina.

Although Christ Church has always been a parish of outstanding importance in the State and forward in every good work, its further

growth under Mr. Barber has been phenomenal. It was at his suggestion and chiefly under his direction that the new parish house and chapel took shape.

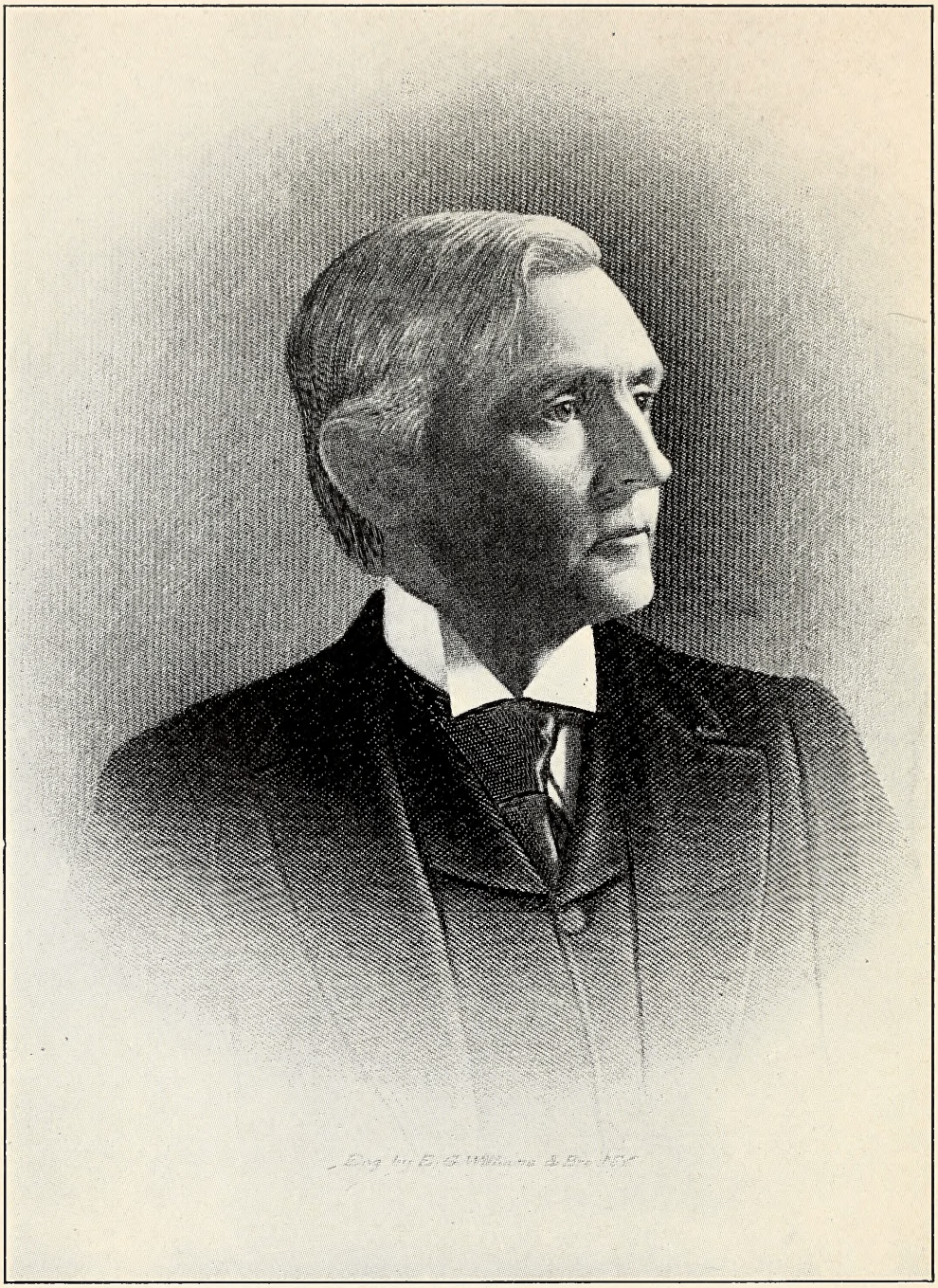
The erection of the parish house and chapel was an event in the history of the parish second only in importance to the building of the church itself. It cost more than twice as much as the church did. The architect was Hobart B. Upjohn, grandson of Richard Upjohn, who planned the present church prior to 1850. The corner-stone of the new building was laid by Bishop Cheshire on the 10th day of April, 1913. This enterprise seemed to be undertaken at a painfully inopportune time to start a building requiring an outlay of thousands of dollars. We all remember the financial depression of 1913. It was an uphill undertaking for a while, and at one time the vestry had to mortgage the rectory to complete the work; but, nevertheless, the building went up and the debt came down. At the beginning of the present year the parish owed a balance of only three thousand dollars after spending between forty and fifty thousand dollars on the building and its equipment. When the end of Lent was approaching, the rector earnestly urged the congregation to strain every effort to run the Easter offering up to the needed three thousand dollars. The congregation then overdid the matter and subscribed about five thousand dollars. Hence the building was entirely free from encumbrance and the chapel ready for consecration this morning. It is needless to tell my hearers that it is a beautiful building in every way. The stone for its construction was taken from the same quarry which supplied the granite for the church seventy years ago, and matches its color perfectly. The new building is more than forty feet longer than the church, yet is so perfectly proportioned that it adds to the general symmetry of the group, instead of dwarfing the older building, as was at first feared would be the case. The new building is joined to the church by a cloister.

The limits of this sketch will not permit me to go into detail in giving the activities of Christ Church outside of the parish, but our congregation has never been backward in helping others. In 1919, when the Nation-Wide Campaign was in progress, this one parish subscribed a thousand dollars more to that movement than the whole Diocese of North Carolina had given for General Missions the year before. Prior to the time when the authorities of the Nation-Wide Campaign assumed the maintenance of the Thompson Orphanage, Christ Church subscribed more for that institution than did any other parish in the whole State of North Carolina. Saint Agnes Guild, of Christ Church, was organized to help this orphanage, and is now collecting funds to erect "Christ Church Cottage," to increase the housing capacity of that institution.

During the progress of the World War, when Camp Polk, a training station for tanks, was located near Raleigh, the auditorium of the parish house of Christ Church was converted into a "Red Circle Club" for the

recreation and entertainment of the soldiers. Seventy soldiers and sailors went to that war from the membership of Christ Church. Of these, Thomas Harry Watson and George Baldwin McCoy were slain in battle, while Frederick Cain Manning, Alexander Holladay Pickell (navy), and John Quincy Jackson died in the service.

This concludes my narrative. If I have too much taxed the patience of my hearers, I beg them to remember that Christ Church's century of honor and glorious achievements cannot be told adequately even in the time I have consumed with its imperfect recital.



SAMUEL A'COURT ASHE, LL. D.
NORTH CAROLINA HISTORIAN

Reminiscences and Personal Sketches of Christ Church.

By Samuel A. Ashe, LL.D.

Conscious that my performance will be very imperfect and inadequate, yet I have felt that I should not decline to contribute a mite to this interesting occasion. The history of the parish, the great things that have been accomplished by the congregation, are subjects for others more conversant with them than myself, and I am only to present a view of what the congregation was in the former generation.

Going back fifty years ago brings to my mind many pictures. Raleigh at that time occupied the same relative position in the social and intellectual life of the State as it does now. It had long been an educational center, and the graduates of St. Mary's were the social leaders in the city. Men learned in the professions had been attracted to the capital, and Raleigh had drawn into its life some of the first men of the State. The city was remarkable for the accomplished and cultivated families it contained. It is, indeed, to be doubted whether another such cluster of men who had attained distinction and who had rendered the State such admirable service could be found elsewhere in our borders—eminent public men, physicians, jurists, advocates, financiers, business men, educators—men whose names were household words, men of the first reputation in every intellectual field.

The city had emerged from the sorrows and disasters of the Civil War—had passed through the troublous time of Reconstruction, and "Quiet reigned at Warsaw." The prospects were good, the future hopeful, and an era of prosperity had opened.

As it was with the city, so it was particularly as to Christ Church congregation. While there were many capable gentlemen connected with the other churches in the city, among those who worshipped in Christ Church were men eminent in every vocation—Judge William H. Battle, Mr. Bartholomew F. Moore, Dr. Charles E. Johnson, Dr. E. Burke Haywood, General William R. Cox, and others who, like Chief Justice Pearson and General Clingman and many others distinguished in the various walks of life, frequently attended the services for months together, but were not resident in the city.

Some of the more important members of the parish had recently passed away. Among them was Judge Badger, in many respects one of the most eminent of the men who had adorned the annals of the State.

While taking a walk on an early morning in January, 1863, he suffered a stroke of paralysis, and he lingered until May 11, 1866. There were surviving traditions of his excellence as a Churchman, and particularly how he had antagonized Bishop Ives, to the dismay of many of the faithful throughout the State, but he being, at the end, sustained and vindicated, so that his memory was the more treasured, and his greatness had an added halo. Of him Judge Schenck has written: "He may have had his equals, but I do not believe that his superior, as a lawyer, an orator, a scholar, and a conversationalist, lived in this generation." Judge Badger served long in the vestry of this Church.

And in April, 1867, Judge Romulus M. Saunders died—a distinguished gentleman who had been Minister to Spain. Judge Saunders, coming to Raleigh in 1831, bought from Judge Gaston the residence built by Chief Justice Taylor (one of our first vestrymen) and lived there until his death. He was long a member of the vestry.

A year later, on June 30, 1868, Mr. Edmund B. Freeman, the Clerk of the Supreme Court, passed away. He was the nephew of Bishop Freeman, and was for many years an esteemed member of the congregation.

Another parishioner who should be mentioned was Mr. Thomas P. Devereux, whom I did not know. Mr. Devereux was of distinguished colonial lineage, through the Pollocks. He came to Raleigh from New Bern about 1815, and was doubtless among those who were in at the birth of the parish. He was confirmed by Bishop Ravenscroft, and was one of the pillars of the Church. A lawyer of eminence, he was the Reporter of the Supreme Court from 1826 to 1840. A gentleman of culture, he was the friend and associate of Judge Badger, Judge Battle, Chief Justice Ruffin, and Mr. George W. Mordecai. The Church here in its early days certainly owed much to his zeal and devotion. He was a resident of Raleigh during the Civil War, but after a life of usefulness he died at his extensive plantation in Halifax County, in March, 1869.

And Mr. John H. Bryan, former member of Congress, venerable, distinguished and influential, had likewise gone to his reward.

I came to Raleigh in November, 1870, and my acquaintance with the parish and congregation then began. At that time there was no other parish in town or vicinity, and the congregation was large and the Church well filled, especially by the attendance of visitors drawn to the capital by public business. Reverend Doctor Mason was rector—a venerable gentleman of the old school. He was a native of Barbadoes, but was ordained in Philadelphia, and, after serving at New Bern, was called to Raleigh. He was both learned and pious, and was beloved as well as revered.

The Church in North Carolina had been fortunate in its first Bishop—Bishop Ravenscroft, who served as the first rector of this parish. While he insisted on certain essentials, to meet the popular prejudice against it he emphasized that the Church was essentially democratic. He was

a very strong preacher, and left his mark, so that the Church in North Carolina started out neither as a High Church nor as a Low Church; and those characteristics were largely enforced by Bishop Atkinson, so that Christ Church in its services was conservative and savored of the old time.

The choir at that period was very notable for its excellence, and, under the accomplished organist, Miss Root (Mrs. Vines E. Turner), who served so devotedly many years, the music was very attractive and the church services were lovely and impressive.

In May, 1871, there passed away a distinguished member of the congregation—Governor Charles Manly, one of the most eminent men of that generation, a devoted Churchman and exemplary in all the walks of life. He was the last of the old Whig Governors, succeeding Governor Graham. Coming to Raleigh, he continued to reside here, surrounded by a large family circle. The remembrance of his fine life and character is a priceless inheritance of his descendants. Of him *The Sentinel* said:

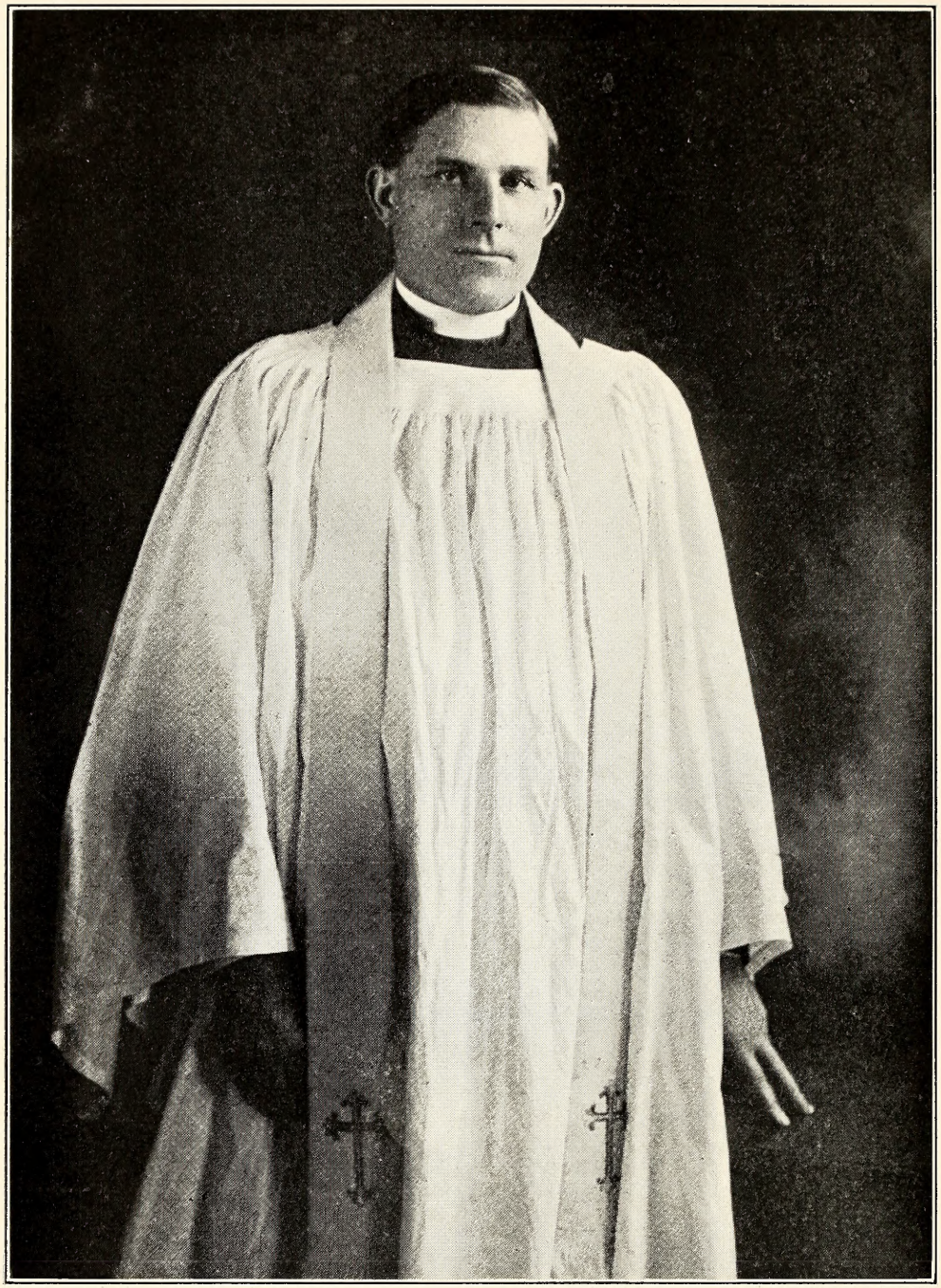
"Of high order of intelligence, genuine wit, the most genial temperament, fond of society, and given to great hospitality, he was for years and years, personally, the most popular man in North Carolina, and always had troops of devoted friends. He was a member of the Protestant Episcopal Church, and lived and died a great and good man. We shall seldom see his like again."

My first recollection of interesting ceremonies in this edifice was to me the most happy occasion. It attracted some of my friends from Wilmington and elsewhere, and the congregation appeared to take an interest in the affair, the Church being crowded. It was my marriage; as a consequence of which, among other happy and fortunate incidents, was my permanent connection with the congregation. The next occasion that I recall was the funeral service of Governor Bragg, who died on January 21, 1872. He was about sixty-one years old and a man of strong frame, such temperate habits, and so proportioned that he had a reasonable expectation of a long life. The distinction of being the most eminent citizen of the State of that period lay between him and Mr. George Davis, of Wilmington, and Governor William A. Graham. His untimely death was greatly deplored, and every honor was shown to his memory. The bar met in the Supreme Court room, Chief Justice Pearson presiding, and he, with the Governor of the State, Governor Caldwell, the bar in a body accompanied the remains to the grave. All business in the town ceased. The Supreme and Superior Courts and both houses of the Legislature adjourned their sessions, and the occasion was memorable for the unusual manifestation of public woe.

In 1871 our Church lost the lamented George W. Mordecai, who had a more personal interest in the parish than any other of the distinguished men connected with it at that period. He had been a very successful lawyer, but left that profession when called to be president of the State Bank, and he attained and enjoyed the highest reputation as a master of finance in the State. When the Raleigh and Gaston Rail-

road Company, years before, had fallen into embarrassment he took the presidency of the company and overcame its financial difficulties. He accumulated a large fortune and was considered one of the first men in the State in financial matters. Particularly was he devoted to the Church and the parish, and he stood out foremost of all his contemporaries in such service. Among the benefits he conferred on the community was the establishment of Oakwood Cemetery. I should mention that Mr. Mordecai was an ardent Confederate in his sentiments, and never became reconciled to the results of the war. He had married Miss Margaret Cameron, a sister of Mr. Paul C. Cameron. Mrs. Mordecai survived him, and continued all during her life to exert an influence on the affairs of the parish.

Among the white-haired members of the congregation was Hon. Bartholomew F. Moore. Mr. Moore was born in Halifax County with the opening of the year 1801. He was a classmate at the University with Judge Battle and Bishop Otey, of Tennessee. In 1848 he became Attorney-General of the State, and was thereafter appreciated as one of the greatest lawyers of North Carolina. In his manner he was somewhat austere, and bore the reputation of being rather stern and cold, but his friends and family knew that he had a warm and sympathetic heart. He was always outspoken and fearless. Principle was his first consideration. He never trimmed his sails to the favoring breeze; so, while greatly respected and admired for his ability and character, he never sought popularity among the masses. Mr. Moore was not in accord with the secession movement, and when the Confederate States Court was opened at Raleigh, and he, with the other attorneys, attended, Judge Biggs, presiding, directed that the attorneys should take the oath of allegiance to the Confederate States. Mr. Moore took his green bag, in which he always carried his court papers, his walking-stick and his hat, and withdrew from the courtroom, never to return. He, however, served the State of North Carolina with signal ability and devotion during the war, in places of trust, where he did not have to take an oath of allegiance to the Confederate Government. An amusing account is given of an interview between Mr. Moore and President Johnson, in May, 1865. President Johnson had indicated a desire to have Mr. Moore come to Washington and confer with him about North Carolina matters. In the interview the President detailed his proposed plan of reconstructing the State. He was going to appoint a Governor and call a convention of the people. Mr. Moore asked him where he got the power to appoint a Governor. The President replied: "Section 4, Article IV of the Constitution"—which is, that the United States should guarantee to every State a republican form of government. Mr. Moore indignantly replied: "But, sir, *you* are not the United States!" And upon the President's persisting, Mr. Moore seized his stick and indignantly marched out of the office. He would have nothing to do with such a plain violation of the Constitution. Mr. Moore, later, rendered the people of the State great service through the influence of his character



THE REV. BOSTON McGEE LACKEY

CURATE OF CHRIST CHURCH AND PRIEST IN CHARGE OF ST. SAVIOUR'S CHAPEL

and fearless assertion of correct principles. In 1869, when the judges, elected in reconstruction times, were participating in politics, Mr. Moore, as the father of the bar, wrote a solemn protest of the bar against judicial interference in political matters, which was signed by one hundred of the most influential lawyers of the State and published in the newspapers. He was cited before the Supreme Court to answer why he should not be disbarred; but on his answering that it was not his purpose to bring the Court into contempt, but to preserve its purity and secure the continued respect of the people for it, the rule was discharged. Mr. Moore's ruling principle in life was virtue, public and private, and a due regard to honor. He died in 1878, entirely respected in North Carolina, and it may be mentioned that in his will he bequeathed $100 to each of his former slaves living in North Carolina. In Mr. Moore's views of the Confederacy he was out of line with the congregation generally. The congregation was the embodiment of the patriotic fervor of the sixties. Here at the capital necessarily was headquarters of military preparation, and the efficient men of Raleigh addressed themselves to the work. There sat the venerable Dr. Charles E. Johnson, the Surgeon-General; yonder the greatly respected Dr. E. Burke Haywood, Medical Director of the Department; there Dr. Peter E. Hines, who conducted the first hospital at Petersburg; while near by was Major Rufus S. Tucker, who earned distinction for conduct at Washington, North Carolina, and he likewise served with efficiency in the Adjutant-General's office. In Clark's *Regimental Histories* it is said of the attack on Washington, North Carolina, made by General James G. Martin in 1862:

"Captain R. S. Tucker's command . . . started at early morning, their gallant Captain at the head, and again and again they routed and dispersed the enemy, only to meet additional parties stationed to repel Tucker's advance. 'Charge!' was the repeated order, which was so successfully executed that the loss was slight. . . .

"A portion of the enemy was completely driven out of the town in this brilliant engagement, but the heavy artillery of the gunboats completely commanded the whole of Washington, which is situated upon the river, and as the occupation by Confederate forces involved the entire destruction of the place, without adequate military result, the command deemed it proper to evacuate and return to original lines."

It was Major Tucker's habit in life to do everything with his whole heart—and to do it well.

There was the stately and erect form of the esteemed Dr. Thomas D. Hogg, who performed such prodigies in the way of creating supplies. Here one saw the soldierly William R. Cox, of whom it has been said:

"Raising a company at the outset of the war, he rose to the command of the brigade. Seven times wounded, he returned promptly to the post of duty when his physical condition permitted. At Chancellorsville, struck with five bullets, he remained at the head of his column till victory was won. In the farthest advance made by Southern troops at Washington City he occupied

the nearest post reached by the Confederates, in sight of the dome of the Capitol. At Sailor's Creek, when his diminished command passed with martial step and in compact column, buoyant and bold, General Lee, standing at the roadside, asked what troops they were, and when told 'Cox's North Carolina Brigade,' he uttered from his heart, 'God bless North Carolina.' And at the final scene, amid the hills of Appomattox, it was Cox's Brigade of Grimes' Division, and under his leadership, that the last charge was made; and then the ever-glorious Army of Northern Virginia furled its flag forever."

Then there was Major John C. Winder, whom I had known in my childhood. He had been my captain on the outbreak of the war, and with him I was affectionately associated as long as he lived. He it was who devised the first fortifications on the Cape Fear, and if his plan of defense had been persisted in and carried out, Fort Fisher would not have fallen in the way it did. Later, Major Winder became the superintendent of the Raleigh and Gaston Railroad Company, and he had no superior in the line of his business. Especially he was of such high personal characteristics that every one having association with him gave him unlimited confidence.

Bear with me while I go somewhat into particulars in regard to some of those distinguished members of the congregation. Dr. Hogg, precise, systematic, and a fine business man, addressed himself to the affairs of his department so as to win the just encomiums of all acquainted with the details of his administration. "I made up my mind," said Dr. Hogg, "that General Martin should have what he wanted." To carry out effectively that purpose, he established warehouses and kept them filled, for the sustenance of the soldiers and of the families of the soldiers throughout the State. "The consequence was," said he, "that my supplies grew during the whole war, and at the close of it I was feeding about one-half of Lee's army. Major Carrington would come to me, begging, and I told him to get Vance's order and he should have anything I had." There is a touching story told by General Cullen A. Battle about a soldier who had absented himself from the army of Virginia on the receipt of a letter, reading this way:

"DEAR EDWARD: I have always been proud of you, and since your connection with the Confederate Army I have been prouder of you than ever. I would not have you do anything wrong for the world, but, before God, Edward, unless you come home, we must die. Last night I was aroused by little Eddie's cries. I called and said, 'What is the matter, Eddie?' and he said, 'Oh! mamma, I am so hungry.' And Lucy, Edward, your darling Lucy, she never complains; she is growing thinner and thinner every day, and, before God, Edward, unless you come home, we must die."

General Battle does not tell where this incident took place. It never could have occurred in North Carolina, thanks to the efficiency of Dr. Hogg's department.

At the breaking-out of the Civil War, Dr. Charles E. Johnson, who, in 1840, had moved from Bertie County to Raleigh, was appointed Surgeon-General of the State, being well entitled to that high distinc-

tion as one of the most eminent medical men of the entire country. He immediately entered into his duties as head of the medical department. In October, 1861, he established and equipped the first North Carolina hospital, at Petersburg, with Surgeon Peter E. Hines in charge, and, a few months later, opened a second North Carolina hospital in Petersburg. In that spring he also established a North Carolina hospital at Richmond, and he established wayside hospitals at Weldon, Goldsboro, Tarboro, Raleigh, Salisbury, Charlotte, Wilmington, and other points. With a corps of assistants he visited every battlefield in Virginia, taking medicine and supplies for the sick and wounded. Under his direction, North Carolina led the way in arrangements for the care, comfort and convenience of her soldiers, which other States eventually hastened to follow. Dr. Johnson was one of the most illustrious citizens of the State, and, in learning and capacity, he was no less superior than in character, and no man was more highly esteemed for noble qualities and for social virtues. In particular was he remarkable for his benevolence and charities. It should be mentioned that Doctor Johnson had married Miss Frances Iredell, a daughter of Governor James Iredell, who, after being Governor of the State, was United States Senator—a man of such scholarly attainments that he was highly appreciated among the Southern public men at Washington. Indeed, it is said that he was designated by his associates to engage in the great debate with Mr. Webster, but, being unfortunately prevented, Senator Hayne, of South Carolina supplied his place.

Near by was Doctor Hines, who had the direction of the first North Carolina hospital established in Virginia, and he was a man of the first water in his strict devotion to principle and in the performance of the duties of life. Eminent in his profession, with clear-cut convictions and the courage to express his opinions, he was highly respected, and he exerted a strong influence, standing out as a remarkable figure in the life of the congregation. He was long an exemplary member of the vestry.

Dr. E. Burke Haywood, at the outbreak of the war, was appointed surgeon of the several hospitals at and near Raleigh. Then he was president of the board of surgeons who examined applicants for appointments as surgeons in the field. Later, he was assigned to the Seabrook Hospital in Richmond, where he served until the Confederate Government selected him as Medical Director of the Department of North Carolina. His services were at once noble and patriotic, and he discharged his duties with efficiency and sympathy, so that, year by year, he established himself still more firmly in the esteem and affections of those he served. It had fallen to the lot of few men to be so highly revered as Dr. Burke Haywood was. While as a physician he attained eminence, as a man he was equally excellent in all the walks of life. He was an ornament to the Church and an honor to mankind.

And there used to sit Major John Devereux, the quiet, undemonstrative gentleman, efficient in the administration of public affairs. It was through his office that the clothing and military supplies were furnished to the North Carolina troops, and he had charge of the affairs of blockade-running. One can recall with pride that no soldiers during the whole war were so well supplied as those of North Carolina, and that the soldiers of other States were also often furnished from our quartermasters' stores. Certainly there were others who shared with him the glory, but Major Devereux's name should ever be emblazoned for his efficiency in the administration of his important office.

The most venerated member of the congregation was Judge William H. Battle. On two different occasions he was placed on the Superior Court bench, and filled an unexpired term on the Supreme Court bench in 1848. In 1852 he was again transferred to the Supreme Court, where he remained, year in and year out, until the calamitous year of 1865. As a jurist he was particularly distinguished, and as a Churchman he was relatively even more highly regarded. While a member of our parish he was a constant member of the General Convention of the Church, and so continued for a quarter of a century, except only during the existence of the Confederate States, when he was a member of our "General Council," as it was called. In October, 1865, he was in line with Bishop Atkinson, and was a delegate to the General Convention and assisted in reuniting the Church in the United States. It may be said that no layman of the South was more esteemed and venerated in church circles than Judge Battle was, and no other had more consideration accorded to him in the General Convention. He was quiet and undemonstrative in manner—a man of singular purity, whose walk in life was without a blemish, and whose character was without spot. Along with him in the congregation was his son, Kemp, at one time Treasurer of the State—a man of fine intelligence. His most remarkable work in life was the resuscitation of the University, over which he presided as president for many years. The pew I now occupy was that of another son, Richard H. Battle, who had rendered the people of the State particular service as private secretary and confidential friend of Governor Vance in the trying days of 1862-64, when he assisted in defeating the movement to withdraw the State from the Confederacy by those who sought safety in dishonor. His long life in this city is too well remembered to need further mention.

Later, came Colonel Thomas S. Kenan, the gallant and efficient officer, who, unhappily, had suffered a long confinement on Johnson's Island. For eight years he was the Attorney-General of the State—a man beloved and esteemed, and who so bore himself that he never had an enemy.

Then there was Seaton Gales, the scholar, orator, distinguished for his versatility as for his keen sense of honor and devotion to noble

ideals. His grandfather had in 1799 established *The Register* here in Raleigh, when the population was around several hundred—his motto being:

"Ours are the plans of fair, delightful peace,
Unwarped by party rage to live like brothers."

And for three generations the Galeses, living up to their motto, were esteemed editors—Major Seaton Gales himself, at first, following that pursuit.

Then there was Mr. Charles B. Root, the genial gentleman, kindly and philosophical, whose walk in life was in beautiful harmony with the Gales motto, and who gave his life and happiness into the keeping of Miss Gales, one of the most admirable of her sex.

The most active member of the congregation in the Church affairs was Mr. William E. Anderson, one of the best of men and one of the most admirable characters I have ever known. Mr. Anderson was a half-way New Hanover County man, his mother being Eliza Burgwin, of the "Hermitage," and that had drawn me to him, naturally; but, far beyond that was his personality and excellence in every respect. Never pressing himself forward, all accorded him leadership in every matter relating to the management of church affairs, and he was beloved as well as esteemed. So thoroughly did he possess the confidence of the business men of Raleigh that in 1870, when a second national bank was organized in the city—the Citizens National Bank—he was elected president of it, and so remained for twenty years, when, unhappily for the Church, the city, and his friends, he died, still in the prime of manhood.

Bishop Atkinson sometimes visited the parish. I had known him even when I was a boy. I remember once being at home at Wilmington, where I was not familiar, and asked my sister, on the street, "who that man was." She replied, it was Bishop Atkinson. I was so struck with his presence that I said: "Truly, he does seem to be a connecting link between God and man." I never was thrown with a man of finer characteristics than he possessed. In the qualities of a Bishop, to my mind, he could have had no superior. At the end of the war he took a step that occasioned some diversity of opinion, and as it is a part of parish history, and is well explained in Bishop Cheshire's admirable history of *The Church in the Confederate States,* I will make some mention of it now. On the separation of the Southern States, in 1861, the Southern Dioceses established the Episcopal Church in the Confederate States. When the war ended, Bishop Atkinson desired the Southern Dioceses to reunite with those of the North. Many at the South were not ready for that; and, virtually, Bishop Atkinson led the way. Our North Carolina Convention met in this edifice on September 13, 1865; and the Northern Triennial Convention was to meet at Philadelphia in October. At Bishop Atkinson's instance, our Convention appointed as

delegates Rev. Doctors Mason, Cheshire, Hubbard, Hodges, and Judge Battle, Richard H. Smith, Kemp P. Battle, and Robert Strange. This was the first great step towards reunion.

A notable incident occurred at Philadelphia. The House of Bishops adopted a resolution for a special service of thanksgiving for the "Unity of the Church and for reëstablishing the authority of the national government over all the land." Bishop Atkinson withdrew. When asked why he had retired, he replied that he could not join in that service He was thankful for the reëstablishment of the unity of the Church, but he was not thankful for the reëstablishment of the national authority. The resolution was then reconsidered and so worded as to remove Bishop Atkinson's objections. Reunion at once followed. The initial step at the South was taken here within these walls on September 13, 1865.

When Bishop Atkinson's health failed, Bishop Lyman was called as Assistant Bishop. He made Raleigh his residence, and was for years closely associated with the parish. He was a man of strong mind, certainly well grounded in matters pertaining to the Church—a forcible preacher, always instructive and attractive in the pulpit. He was blessed with great common sense, and his ministrations were eminently satisfactory. I recall with great pleasure our personal intercourse. In those days I edited a newspaper, and before he left on a visitation he always came to see me, and then on his return he would come and spend an hour or so, telling me of his observations, how he found conditions here and there. He was a man of large experience, and his frequent narrations were of particular benefit to me, and in some measure kept me in personal touch with distant parts of the State.

The congregation being so large, the church being entirely crowded, a movement was started to form a new parish, and Dr. Mason gave it his hearty endorsement, presiding at the meeting of his parishioners held for that purpose. So, because it was a necessity, a part of the congregation formed the new parish of the Good Shepherd. Many of the prominent and devoted members of the congregation were in the movement. It was after that separation that I became a member of the vestry. I have every reason to look back on that service with pleasure and satisfaction. At that period the rectory was over towards the Johnson Street Station, and we determined to obtain possession of the old bank building adjoining the church lot, which has since been the home of the rector. Then, presently, Dr. Mason passed away. Bishop Lyman had then arrived. He told me not to be in a hurry to select a new rector—to take time, and he would officiate for us. The vestry was careful in making a conclusion. At length, at a meeting, by a vote almost unanimous, Reverend Matthias M. Marshall was chosen. Mr. Marshall was warmly recommended by the ministers of Warrenton, where he had been serving. The Baptist, Methodist, and Presbyterian ministers, along with others of their respective congregations, made affectionate representations as to Mr. Marshall's service at Warrenton, and that was considered in making the selection. As to myself, he was

CHAPEL OF THE ANNUNCIATION

ALTAR AND REREDOS

of kin to Dr. Thomas D. Martin, who, along with Mrs. Martin, knew him well, and knew of his acceptable service at Elizabeth City. It was, indeed, a fortunate choice. Dr. Marshall served most acceptably, and a spirit of unity and harmony blessed the congregation. At length, when it became desirable to make temporary provision for an assistant rector, Major James A. Weston was chosen.

Major Weston was one of the bravest of the brave. He bore the misfortunes of his comrades—suffered grievous wounds, but lived to bow his head in sorrow at Appomattox. He entered our ministry, served at Hertford, then for a period here, and finally became the beloved rector at Hickory. A gallant soldier, an accomplished author, a sincere Christian, a faithful minister, tireless in his Master's service, he was faithful in all things.

To return from these digressions. Among the well remembered members of the congregation were the estimable Colonel George Little, who had served during the war on the staff of Governor Vance, one of the progressive men of the community; and Captain Claudius B. Denson, who early in the war had served on the Cape Fear, and, indeed, had married a Cape Fear girl from among my particular friends, and then was one of the principals of the Raleigh Male Academy here, which had long been one of the best institutions of the city. He was a cultivated gentleman, a man of literary merit, and his personal characteristics were both amiable and admirable. And there were among the other active members of the congregation Mr. Pulaski Cowper, Dr. Vines E. Turner, Mr. Andrew Syme, Mr. George H. Snow, Colonel Paul F. Faison, and Mr. Charles M. Busbee, each of whom I recall with pleasure.

I would like to say something of the ladies of the congregation. At all times the women have been more devoted in their religious observances than the rougher sex, and certainly since Christianity came to bless the world its fundamental principles have found more sympathy in the female heart than among the men. Naturally, therefore, the women here, as elsewhere, have excelled in the performance of their duties as members of the Church. And this congregation was, in the past, as now, an example of devotion and of Christian charity. Where all have been so excellent, it would be a difficult task to distinguish among them. But there are a few that I may be permitted to mention without drawing a line between them and the other revered ladies whose worship has sanctified this holy temple with their devoted prayers and praise.

First, when I was a youngster, my father told me never to go to Raleigh without going to see Mrs. Badger, and so my remembrance of Mrs. Badger goes back to my boyhood. She was still here when I became a member of the congregation. Never was a woman more venerated. She had an agreeable presence, was queenly in her old age, and beloved by those around her.

Then there was Mrs. Branch, the widow of General Branch, who yielded his great soul up on the altar of patriotism at Sharpsburg—a woman fitted by nature and education to adorn the highest social station, warm in her friendships and devoted to her Christian professions.

And Mrs. Frances Johnson, the wife of the Surgeon-General, was so admirable in qualities and so pleasing in her presence that I love to recall the agreeable picture she has left on my memory.

And Mrs. Ellen Mordecai, likewise revered and beloved, who in extreme age retained the charming accomplishments of her youth.

Mrs. Mason, the wife of the rector, was perhaps the most talented woman in the parish, her versatility of genius ranging from cooking to botany, painting, and sculpture. Mrs. Mason's book on the *Wild Flowers of North Carolina,* illustrated by herself, ranks among the best botanical works of the State. She excelled also in cameo-cutting and in modeling. Her skill in these might have brought her fame had she desired fame. It is said that she even rivaled the modern French surgeons, and once modeled in wax a nose for a lady in need of one. Her niece and adopted daughter, Miss Mary Kinsey, married Mr. William M. Boylan, and was the mother of Mrs. Joseph A. Haywood, Mrs. George H. Snow, and of William and James Boylan.

No account of Christ Church would be complete without mention of Miss Kate Boylan and of her niece, Miss Adelaide, whose gracious presence drew all to her, and whose loveliness of face and character was a picture of the beauty of holiness.

In this discursive view of the ladies who were ornaments of the Church I recall, among the children of the distinguished John H. Bryan, whom I have already mentioned, Mrs. Speight, Mrs. Winder, Mrs. Grimes, and Mrs. Syme, the last named still with us; likewise the Hinton family, and that of Mr. John S. Pescud. I also recall Miss Martha Mason and Mrs. S. Garland Ryan (daughters of Dr. Mason), Mrs. David M. Carter; my kinswoman, Mrs. Lucy Henry; Mrs. Sallie Hogg, Mrs. Henry Mordecai, Mrs. Lucy Bryan, Mrs. Richard B. Haywood, Mrs. E. Burke Haywood, Mrs. Charles B. Root, Mrs. Cora Singletary (daughter of Governor Manly), Mrs. John Devereux, Mrs. Eliza Hill, one of the saints; Mrs. Ellen Mordecai, and Miss Maria T. Haywood. The Wards, who came to the congregation some years later, have for a generation been constantly *before me* in Church matters. Then there was Mrs. Iredell (daughter of Dr. Johnson), a lady whose long connection with St. Mary's gave her an opportunity for influencing the life of the Church not enjoyed by any others of her sex; and my neighbor, Mrs. Rufus S. Tucker, who was, without ostentation, given to charity and was ever among the first in good works. Mrs. Tucker's charming manner, her kindliness and lovely personality will long be remembered. Another neighbor was Mrs. Sallie Page, a devoted churchwoman, who, when affliction came to her, set an example of fortitude, of cheerfulness and patience that was an extraordinary illustration of Christian resignation.

When the forms of these departed members of the congregation come back to my vision from the long ago, I am grateful for the memories they bring. They were intermingled in many agreeable ways with the current of my daily life; but, far beyond that, they and their associates in worship in this edifice ever presented a scene of devotion that was a remarkable expression of the beneficent influence of our Church and religion; and may I add that it is a source of unalloyed gratification that those followers of Christ have ever had worthy successors here in these sacred precincts.

Nor can I close without giving some slight expression of admiration for the great work that has in these later years been accomplished. The choir has maintained its high excellence, and the activities of the congregation under the advice of the able and devoted rector have expanded the usefulness of the Church organizations into numerous channels, and with the most beneficent results. The wisdom, energy, and active exertions of the rector and vestry, exemplified in many ways, have added the lovely chapel and the splendid parish house—edifices in keeping with the ornate architecture of the beautiful church itself—while the services have in all respects been so acceptable as to appeal to our religious fervor and inspire us with even greater love than ever for the communion into which we were so fortunately born.

Some Poetical Tributes.

CHRIST CHURCH

ON HER ONE HUNDREDTH ANNIVERSARY

Church of the Christ, thine ivied walls
  Breathe peace 'mid fret and care;
Thine ever-open portal calls
  To healing rest and prayer;
And whoso enters, o'er him falls
  A holy mantle there.

Church of the Christ, an hundred years
  O'er thee have winged their flight,
Finding thee calm 'mid storm and fears,
  Thy torch through darkness bright:
And lo, for each a gem appears
  In thy pure crown of light.

Church of the Christ, thy natal day
  With joy-full hearts we sing;
With flowers we strew thy holy way,
  Our dearest gifts we bring;
Ourselves upon thine altar lay,
  An offering to thy King.

Church of the Christ, in faith go on
  Through centuries to be,
Until thou enter full upon
  Thy glorious destiny,
Toward which, from century's first dawn,
  Thy God hath guided thee.

—IRMA DEATON.

OUR MOTHER

CHRIST CHURCH—1821-1921

The church is never empty; when the throngs
Lift up a song of praise and bow in prayer,
Or when the few are gathered in His name.
But never does it seem more truly filled
With presences than on some quiet hour
One passes in to find one's self alone.
The font still murmurs with a baby's coo—
So many babies! Little Pure in Hearts
Who see the face of God.

Young brides before the altar softly pass,
The sheen of bridal gown less glimmering
Than gentle radiance of trusting eyes.
And holiest of memories of the Dead
Are borne for their last passing through the doors;
And one—whose voice was like no other voice,
As grave, triumphant, tender, beautiful
As some great organ note—who stayed our tears,
Proclaiming God's eternal comforting,
"I am the Resurrection and the Life;
He that believeth in Me shall never die!"

O Mother of a thousand memories
(Though differing for every child of thine),
A hundred years from now thy sons and daughters
Shall rise and call thee blessed, even as we!
Thou art the heart's true home and all the rest
But stopping-places on the way of life!

—MARGARET BUSBEE SHIPP.

THINE ALTARS

O altars of prayer, heart of worship!—
  Truth's light close above; faith below—
There lingers like love's benediction,
  Hov'ring down from the dim long-ago,
A fragrance of flowers immortal,
  Rarest blooms that the soul-gardens grow,
Sweetest incense of lives knit to duty,
  With oblation of hearts, meek and low,
Whose Te Deum of trust now hath ended
  With the fervid *Amen* of "I know."

These are steps, living steps, to thine altars—
  Earnest lives leading upward, and on—
And ever the cross has been rested
  On those that were nearest the crown—
But over their gift is the mantle
  Of sacred humanity thrown,
And the chalice they drained was their Saviour's,
  And their "place that was waiting" He'd won;
For who knoweth but one of them leaneth
  On that Breast which His closest have known?

Dream we here now of home on the morrow,
  But "today . . . with Me" crowneth them there;
Yet the gain of incalculable losing
  Is the price of His cross that we share;
And still, through the gates high uplifted
  Comes the King to a world bowed with care,
While an altar becometh His pathway,
  And an humble heart, throne ever fair,
With the peace of God's sure understanding
  Lighting bright the soul's altar of prayer.

—LILLA VASS SHEPHERD.

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